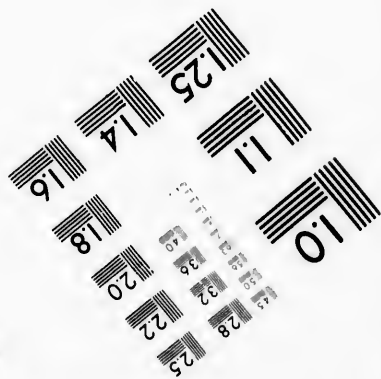
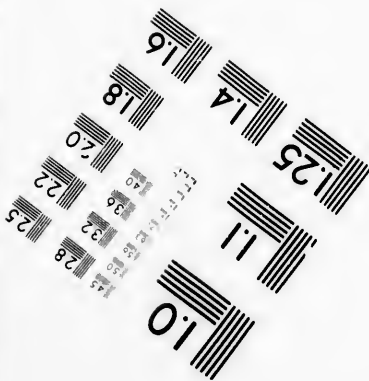
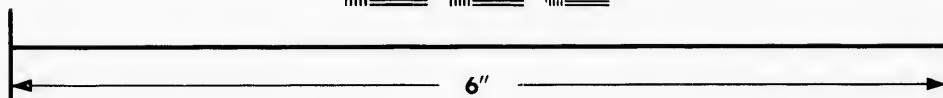
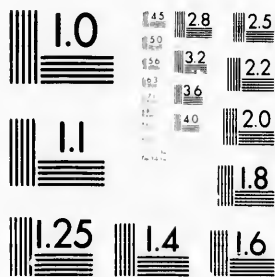


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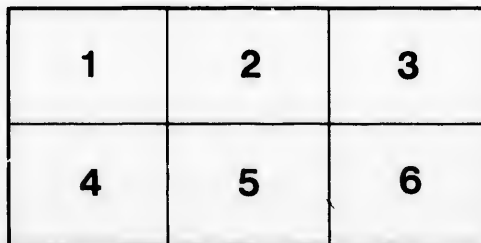
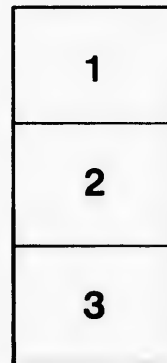
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CANADA AND OXFORD.

1. MERTON COLLEGE AND CANADA
2. CANADA IN THE BODLEIAN
3. ON MUSEUMS, THE NEW OXFORD MUSEUM INCLUDED

THREE PAPERS FROM THE CANADIAN JOURNAL OF SCIENCE, LITERATURE AND HISTORY.

BY

HENRY SCADDING, D.D.

TORONTO:

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1873.



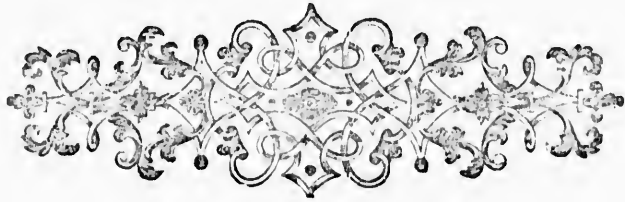
MERTON COLLEGE AND CANADA.

BY HENRY SCADDING, D.D.

READ BEFORE THE CANADIAN INSTITUTE, JANUARY 11, 1873, AS THE PRESIDENT'S ADDRESS
FOR THE SESSION 1872-3.

(From the Canadian Journal of Science, Literature and History, vol. xiii, p. 153.)

4235



MERTON COLLEGE AND CANADA.

BY HENRY SCADDING, D.D.

Read before the Canadian Institute, January 11, 1873, as the President's Address for the Session 1872-3.

During my stay for some weeks at Oxford, a few years since, I was led to take a peculiar interest in Merton College, in that University; and had circumstances rendered it in any way advisable for me to become an incorporated member of the University, I should certainly have asked to have my name entered on the boards of Merton. As it was, the minor privilege of *admissio comitatis causâ* sufficed for every purpose I had in view, and *that* did not require the selection of a college as a quasi-home or house, but gave, during the remainder of life, whenever resident in Oxford, without any such limitation, all the advantages of degree and rank, the franchise alone excepted, which my position in the sister University of Cambridge could claim for me there. And I cannot refrain from confessing that even the semblance of affiliation with ancient and venerable Oxford which a mere *admissio comitatis causâ* creates—formally conferred by the Vice-Chancellor in the Convocation-house, and duly enregistered, and printed in the Calendar of the day—was vastly enjoyed by me as a small incident of romance occurring unexpectedly in one's experience. But more than this, the positive benefits accruing from the privilege were found to be of very great value. Besides giving the right and the pleasure on any occasion of assuming in the

University the academic dress, it secured a fixed place in public assemblages, and opened the way with extra facility to libraries and museums, as well as to the lecture-rooms, in several instances, of professors of preëminent ability and world-wide fame. And, as I have said, the boon is good for the remainder of one's days.

I need not say, I endeavoured to avail myself to the utmost of the rich and varied privileges with which, for a period all too brief, I found myself surrounded.

In respect of area covered by buildings and in regard to external grandeur, Merton College cannot compare with Christ Church, All Souls, New College, Balliol, and perhaps other Colleges in the University of Oxford. But no College in the University matches Merton in so very venerableness of aspect, or in the extent, I think, to which, in its general outline, it has retained unaltered the visible embodiment of the ideas of its several very early architects.

Its entrance gateway, bearing the statues of Henry III. and Walter de Merton, founder of the College; the two diminutive courts or quadrangles first traversed inside; the low vaulted passage leading from one to the other of them; the east window of the chapel and the massive square tower seen just beyond the gable; the steep slopes of the Treasury-roof, made fireproof by plates of rough ashlar instead of slate; finally, the quaint lights of the Library along the walls, and rising above the eaves of the roof on the south and west sides of the third court; all at first sight stir the imagination very strongly and stamp themselves indelibly on the memory.

Of the Library just named—its internal air and aspect—I desire especially to speak to you for a moment, such a surprise and delight was it to myself when I first entered it, either from not having been previously aware of its existence, or else from never having fallen in with any striking description of it.

It is supposed to be at the present day the most genuine ancient library in the British Islands. Its shelves and books look as if they had not been meddled with for several centuries. The wood of the book-cases has a pale weather-worn hue. The covers of the volumes are almost all of them of vellum or forel, with the names of the authors or matters treated of in them inscribed with a pen on the back, or on the outer edge of the leaves when the book is turned on the shelf with its back inward and clasps outward. Some of the volumes are still attached by chains to the bookcases, with the con-

trivance of a small pole or rod for the shifting of the volumes some distance to the right or left along a slope for its reception when open, while in front of the slope a rule bench is fixed for the accommodation of readers.

The ponderous balustrades of the staircase leading up to the Library, the amount of timber, or lumber as we should say, in the heavy tables and stools placed here and there, the floor, the roof, the plank employed in the carpentry of the cases and closets, all indicate a period when wood was plentiful in the land.

I expected to read in Antony à Wood an enthusiastic account of Merton Library, but I was disappointed to find that he spoke of it with no especial warmth. It may be that in his day, the libraries of the other Colleges of the University all wore an aspect so like that of Merton that, in his view, it possessed no peculiarity. He chiefly bemoans certain plunderings that had taken place therein at the period of the Reformation, and previously.

However, after all, the internal arrangements of Merton Library are late as compared with the date of the foundation of the College. Notwithstanding the very quaint and antique look of everything about it, most of the fittings, we are told, are of the time of James the First. One would scarcely have imagined this, at first sight: although, as we remember, two high, thin, wooden arches, somewhat of a triumphal character, near the head of the staircase, forming an entrance, one of them to the north wing, the other to the east wing of the Library, exhibited a style which was post-medieval.

But this nevertheless is certain, that the two spacious rooms which now shelter the collection of books at Merton are the apartments designed and built in 1376, by Bishop Rede, of Chichester, one hundred and twelve years after the foundation of the College; and that many of the volumes still to be seen here, in manuscript, of course, are portions of the library presented to the College by the same bishop, who had been a fellow there; and it may be perhaps portions of the library of Walter de Merton himself. For it is implied in the Statutes given to the College by Walter De Merton, in 1270, that books were to be had within the walls of the building. He orders, for example, that the *Grammaticus* of the house, the Master of Grammar resident in the College, should have *librorum copia*, a plentiful supply of books for his purposes, as well as *alia sibi necessaria*. And for the reader at meal-time, he directs that

there shall be provided *aliquid quod ad scholarium instructionem et edificationem pertineat*, something that might tend to instruct and edify the scholars.

Before the construction of the Library by Bishop Rede, the books of the College would be kept in chests. Such was the custom then and later. Antony à Wood speaks of the *ciste olim in Bibliothecâ Mertonensi repositæ*, filled with Mathematical and Astronomical works by members of the College; books, he says, *quos barbara superiorum seculorum pietas, tanquam Artis Magicæ prosceniattores, reique propter eâ Christianæ damnosos, eecerrari non destitit*. (In the same place he speaks of the loss out of the Library, from the same cause, of the *instrumenta Mathematica, quælibet sunt Astrolabia, radii, quadrantes, &c., denique integrum clarissimæ Scientiæ Armentarium*.)

Walter de Merton was born soon after 1200, and died Oct. 27, 1277. He was twice Lord High Chancellor of England: first in 1258, under Henry III.; and again in 1272, for a short time, under Edward I.; in 1274 he was made Bishop of Rochester, occupying the See only three years. A portrait of him exists in the Bodleian Library, and has been copied in Aekermann's History of Oxford. It shews a countenance of a cast modern, rather than mediæval; refined, thoughtful and intelligent; the hair and eyebrows snowy white.

As a preliminary to the foundation of his College in Oxford, he established at Malden, in Surrey, a *Domus Scholarium de Merton*, an institution which in addition to educational and other work at Maldon was, in accordance with rules laid down by himself, to supply means out of its endowments for the sustenance of twenty scholars frequenting the Schools at Oxford, or anywhere else where learning for the time being might be flourishing. Then after the lapse of six years, in 1270, the *Domus Scholarium de Merton*, intended to aid in the sustenance of scholars at Oxford, is removed to that place; and a reason is implied why it was not in the first instance established there. The date 1264 is spoken of as *tempus turbationis in regno Angliæ subortæ*, an unsettled time,—as indeed it was, the struggle of the Barons with the King still going on. But now, 1270 is described as a period of peace (*nunc tempore pacis*); and therefore the *Domus Scholarium de Merton* is removed to Oxford, where the founder had desired and intended it to be. A power of removal, however, to any other locality, should circumstances so

require, was still given to the Society,—in anticipation probably of troublous times occurring again.

Nine years ago,—viz: in 1864, the memorable year of the Shakspeare Tercentenary,—the members of Merton College celebrated, on the 14th of June, the Sexcentenary of the foundation of their Society. How many regions are there outside of happy England in which Societies, literary, political, or otherwise, can shew a continuous corporate existence of six hundred years!

Three hundred years before the birth of Shakspeare, the *Domus Scholarium de Merton* existed, in embryo at least, at Oxford. When the poet rambled about Oxford, as we know he did, in his journeyings between London and Stratford, and looked in at the gateways of the several Colleges, as any inquisitive stranger would do at the present day, he would, in point of antiquity, regard Merton College, the identical Merton College which we see now, as *we* should regard a building or institution founded in the middle of the reign of Elizabeth. In Shakspeare's time, the days of the king who followed next after John would seem tolerably remote, but easily grasped and reproduced with a vivid reality by such a mind as Shakspeare's, as we can see in his tragedy of King John.

But the chief point of interest about Merton College is not the antiquity of the Society of which it is the home. The great distinction of the College is this: that it was the first embodiment in Europe of a new system of training for the youth of a country—the system which has, by successive steps, developed into what is known as the English College or University system, which among the educational systems of Europe continues to be unique.

Walter de Merton is held to have been an enlightened innovator in respect of education. When he lived, what are technically called "Universities" had been instituted at different points on the continent of Europe for about fifty or eighty years (reckoning from the time of Abelard's lectures in Paris). They were incorporations of scholars and teachers, privileged by emperors, kings or popes, with peculiar jurisdiction in the towns where they were respectively situated; which towns, as a rule, became the centres of great disorder. Young people flocked in thousands to attend the lectures of this teacher and that. In this way Oxford was thronged. In the meantime, discipline was feebly maintained. Brawls and fights (battles they might even be called in some cases) were the order of

the day. The town came into collision with the gown; Welshmen, Scotchmen, North-of-England men, with their fellow-islanders, whose Lomes happened to be south of the Trent. Rival instructors also generated rival factions among the youth; and not alone on points of ordinary secular learning. Differences of view in regard to religious questions and matters of conventual discipline aggravated the discord. Each great monastery of the British Islands had a class of its foster-children studying at the place, and these partook of the prejudices of the houses which sustained them. Devotees of the different orders of friars were thus arrayed one against the other: Benedictines against Augustinians; Cistercians against Carmelites; Dominicans against Franciscans. The University, in fact, was dominated in 1264 by the monastic orders.

The subjects of study were nominally good and comprehensive: the seven liberal arts, as they were called: the Trivium, *i. e.*, the study of classical literature, rhetoric and dialectics; the Quadrivium, *i. e.*, arithmetic, geometry, astronomy and music: but almost every one of these was pursued to an extent that we should now consider only elementary, and in a spirit which we should call excessively pedantic and narrow. The logic of Aristotle, received in an abridged, condensed form, not directly from the original Greek, but through a meagre translation in Latin from the Arabic, was applied crudely to all the stock topics of discussion, theology included. And this was held to be the highest exercise of the human mind. Doubtless the gifts of intellect were distributed then as now liberally throughout communities; and, failing really rational and fruitful subjects of speculation, matters the most irrational and useless—albeit extremely ingenious and subtle—exercised the wits of clever men. Consequently, the literary remains of the period referred to, impress moderns most unpleasantly. Two dialogues of the celebrated Abelard, named above, the all-accomplished Master as he was styled in his day,—one between a Christian and a Jew, the other between a Christian and a Philosopher,—may be taken as specimens. And thus speaks one who has looked into them: “Words are wanting,” he says, “to express the utter insipidity and absence of all taste, energy or life which these spiritless compositions display: nor can we,” he adds, “concede to them the praise of being written in Latin which will bear the test of strict examination.” (*English Cyclop.*, art. ABELARD.)

When at a later date the metaphysical, physical and ethical works of Aristotle were discovered and studied,—these, with his Logic, read no longer in translated abstracts but in the original Greek, had a marked effect on the philosophy and science of the universities, expanding and elevating both, and purging both from several errors. (Nevertheless, at the Reformation period, Holbein, in a well-known picture, “Christus Vera Lux,” represents Aristotle and Plato plunging into a dark abyss, pope, cardinal, bishop and professor all following them with closed eyes, each holding on to the other.)

Oxford in 1264 was not the beautiful Oxford which is to be seen to-day—a widespread city, rendered conspicuous from afar by dome and turret and spire; remarkable, when you enter it, for streets exceeding fair and broad, traversing it in various directions, flanked every here and there with long lines of collegiate buildings, reverend and picturesque, each disclosing within its vaulted gateway, court and cloister and velvety grass-plot, hall and chapel and library; each, provided in its farther recesses with a pleasance of its own, more or less extensive, of lawns and gardens and groves, vocal with birds, fragrant with sweet-scented shrubs and flowers; tranquil paradises, scenes of trim order and comeliness, kept up from year to year with minute, unremitting care. The Oxford of 1264 was, on the contrary, a hard-featured walled town, with few contrivances for luxury or learned ease, its limited area chiefly filled with dingy hostels or lodging-houses, in which, under the melancholy tutelage of friars of orders and colours manifold, were herded at night the unkempt youth who flocked to the place from all parts of the kingdom and from abroad, and who during the day were to be seen hastening to and from the lecture-rooms of the various *doctores*: to and from the services in the several churches, thronging the narrow streets and lanes, jostling against each other and against the settled inhabitants of the place, sometimes not without mischievous intent. Mingling with the mass would doubtless be vagrants and charlatans innumerable, native and foreign, who seldom fail to find their way to places where inexperience and folly seem likely to yield a harvest.

Here then it was, amidst surroundings, animate and inanimate, such as these, that Walter de Merton commenced the great experiment which finally developed into the modern English College or University system.

We shall not enter into the discussion relating to the foundation of University College in Oxford, and Balliol, both of which in some

works on Oxford are made to take precedence of Merton in point of antiquity. A legend, now exploded, assigns Alfred the Great as the founder of University College. The real author of its existence appears to have been William of Durham, certain moneys left by whom were appropriated in 1280, and more distinctly in 1311, to the foundation of a House plainly after the pattern of Merton, so far as relates to the matter of residence. And Balliol seems to have taken the form of a College or House for the accommodation of a society of scholars in 1282. Previously, since 1268, sixteen scholars had been charitably sustained at Oxford by John de Balliol (father of John Balliol, the ill-starred King of Scotland): but no house was appropriated to their use until 1282, when, probably after the pattern of Merton again, so far as concerned residence, a building was hired for them in Horsemonger lane, afterwards called Cauditch, in the parish of St. Mary Magdalene.

I now give very briefly the leading distinctive features of the new foundation of Walter de Merton, as described by those who have closely examined the original constitution of the College. These appear to have been (1) the union of a discipline resembling, without being really, the monastic, with secular studies; (2) the recognition of Education, rather than ceremonial or ritual duties, or the so-called religious, *i. e.*, monkish, life, as the proper function of the Society; and (3) the liberal provision for the future adaptation of the new system to the growing requirements of the age. (Although I possess and have read the original statutes of Merton, I prefer giving their purport and drift as summarized in an article on the Sixcentenary of 1864 in a *London Times* of the day. I make further use of the same authority below.)

The inmates of the College were to live by a common rule, under a common head; but they were to take no vows and were to join none of the Monastic orders. (As we have already seen, most of the students hitherto frequenting the University had been "sent up" by one or other of the Monastic institutions, and so were committed to the ideas of one or other of the Monastic orders.) They were to study Theology; but not until they had gone through a complete course of instruction in Arts; and they were to look forward, some of them certainly, to being secular clergy, that is, parochial clergy, as distinguished from Regulars or Monks; but many of them also to the public service of the State and the discharge of other important duties in the great lay world.

They were maintained by endowments, but the number of scholars was to increase as the value of the endowments increased; and they were empowered not only to make new statutes, but even, as we have already seen, to change their residence in case of necessity.

The effort of mind required to make such innovations, worked out as they were with remarkable foresight in details, can hardly be estimated at the present day.

Nor did the new regulations of Walter de Merton fail to produce the results intended. The Monastic orders soon began to lose their ascendancy in the University; secular learning began to gain upon the casuistry of the rival religious controversialists; the science of Medicine established itself by the side of Law; and other founders, following, as we have already in some degree seen, the wise example of Walter de Merton, and borrowing the *Regula Mertonensis*, gradually transformed Oxford from a mere seminary for monks, which it was fast becoming, into a seat of national education.

A like change in the character of Cambridge speedily took place. When St. John's College in that University first assumed the position of an educational institution, in 1280, from having been an Augustinian Hospital or Monastery, its statutes were formed after the model of those of Merton. Those of Peterhouse, likewise in the same University, were brought into conformity with the same pattern by Bishop Montague, of Ely, in 1340.

The original statutes of the College of Merton thus, as Chambers, in his History of the Colleges and Halls of Oxford, observes, affords an extraordinary instance of a matured system; and with very little alteration they have been found to accommodate themselves to the progress of science, discipline and civil economy in more refined ages.

And for many a generation Merton held the foremost place among the colleges. The brilliant catalogue of her reputed members includes some of the most illustrious names of the thirteenth and fourteenth centuries. It may be doubtful whether Duns Scotus and Wycliffe should be numbered among them, though there are strong reasons for believing that both once resided at Merton; but Roger Bacon, the Doctor Mirabilis, Bradwardine, the Profound Doctor, and Occam, the Inviacible Doctor, have always been claimed as undoubted alumni; and in later times Hooper and Jewell, the reforming Bishops; Bodley, the founder of the library bearing his name; Sir Henry Savile, founder of Lectureships in the University on Geometry and

Astronomy; and Harvey, the discoverer of the circulation of the blood, adorned this most ancient Society. In regard to Duns Scotus, I give the testimony of Johannes ab Incarnatione, from my own folio copy of that learned friar's edition (Conimbricæ, Nonis Martii, in die Beati Thomæ Aquinatis, Anno Domini, 1609.) of the *Oxonienſe Scriptum* of Duns in *Librum primum Sententiarum Magistri Petri Lombardi*. He says: *Is adoleſcens, ſeu fere puer, ordine Sera- phici Patris [Franciſci], et regulam proſtiteretur Oxonii in provincia Angliæ, iubi ſtudio artium liberalium quamprimum deſtinatur.* And then, after relating his removal to Paris for the ſtudy of Theology, he adds: *Iate ad ſuos reſſus in Angliam Oxonii in Collegio Mertonenſi ante annum etiam ætatis ſuæ vigintiſimum ſacræ Theologiæ lector inſtituitur. Ibiſque quatuor Sententiarum libros [P. Lombardi] publice eſt interpretatus.*

From the *Opus Magus* of Roger Bacon above mentioned, I will here add a brief utterance in the true Mertonian ſpirit, ſhowing that he diſcerned clearly the defective condition of education as conducted by the majority of his contemporaries, and deſired its reform.

“There never was ſuch an appearance of wiſdom,” he ſays, “nor ſuch activity in ſtudy in ſo many faculties, and ſo many regions as during the laſt forty years, [he is writing in the time of Walter de Merton himſelf.] for even the doctors [the public teachers] are divided in every ſtate, in every camp, and in every burgh, eſpecially through the two ſtudious orders [Dominicans and Franciſcans]; when neither, perhaps,” he continues, “was their ever ſo much ignorance and error. The ſtudents,” he ſays, “languish and ſtupify themſelves over things badly translated; they loſe their time and ſtudy: appearances only hold them: and they do not care what they know, ſo much as to maintain an appearance of knowledge before the inſenſate multitude.” And again in the ſame work, the *Opus Magus*, in reſpect of Aristotle, he ventures to expreſs ſuch heresy as this: “If I had power over the books of Aristotle, I would have them all burnt, becauſe it is only a loſs of time to ſtudy them, a cauſe of error and multiplication of ignorance beyond what I am able to explain.” He refers of courſe to the wretched translations and abstracts which were then alone generally acceſſible; but it is curious to obſerve that his view of the Ariſtotelian philoſophy was ſtrongly confirmed three centuries later by his ſtill greater namesake, Lord Bacon, who ſaid, after many years’ devotion to Ariſtotelianism, that it was “a philo-

sophy only strong for disputations and contentions, but barren of the production of works for the benefit of the life of man." (Quoted in Hill's English Monasticism, p. 409.)

I hasten now to shew a certain subtle connexion existing between Walter de Merton's College and Canada; a connexion which, when I had detected it, helped to invest Merton College, in my view at least, with such a peculiar interest.

It happens that three distinguished governors in Canada have been Merton men; and each of them has been conspicuously concerned either in the founding or else in the actual promotion of a system of University Education for the sons of the Canadian people. And it will be seen, I think, in the case of each of these Canadian rulers, that he, either consciously or unconsciously, transplanted to this side of the ocean, and handed on, so far as surrounding circumstances allowed, the Merton traditions—the Merton spirit—in relation to sound learning and wholesome knowledge.

General Simcoe was a member of Merton College. Lord Elgin was a Fellow of Merton. Sir Edmund Head was a Fellow and Tutor of Merton.

I propose to give a sentence or two from the correspondence or public declarations of each of these now historic personages, on the subject of higher Education in Canada; that you may observe for yourselves how the animus of Walter de Merton of the year 1264 still lived and breathed in each of them.

I.—I begin with portions of the correspondence of Governor Simcoe, preserved in the Parliamentary Library at Ottawa and elsewhere. Governor Simcoe was appointed to the newly-constituted Province of Upper Canada in 1791. He had previously seen much active service on this continent during the American Revolutionary war, and had become well acquainted with the character and spirit of colonial communities. Successively an officer in the 35th and 40th regiments, he afterwards had command of a provincial light cavalry corps, known as the Queen's Rangers, which became famous for its efficiency. In all accounts of the struggle for independence the name of the gallant leader of the Rangers repeatedly occurs. In 1790 he was chosen to represent the borough of St. Mawes, near Falmouth, in the county of Cornwall, in the House of Commons, in which capacity he took part in the debates on the Quebec bill in 1791. Even before his departure from England to undertake the oversight

of the virgin province, Governor Simcoe imparted to Sir Joseph Banks, President of the Royal Society, his hope that he should be able to establish therein, among other means of civilization, a University. "A college of a higher class," he says to Sir Joseph, "would be eminently useful, and would give a tone of principles and of manners, and would be of eminent support to Government."

The whole letter to Sir Joseph Banks will repay perusal. We accordingly give it. The sanguine writer, it will be seen, held the opinion that British institutions might, by their evident superiority, when honestly and honourably worked, have their effect even on the United States; might ultimately even win the recently revolted colonies back to the rule of the old mother country. Every year, however, that slipped away without beginning the experiment, made the chance of such a consummation less. The letter is dated January 8th, 1791. It begins:

"SIR,—I was much disappointed that the variety of business in which my good friend Sir George Yonge was engaged, and my own avocations, prevented me from having the honour of being introduced to you, as soon as it was generally made known that I was to be appointed to the government in Upper Canada. But, sir, as it is possible that I may be hurried off, without having much time to spare, in endeavouring to procure in person, such advantages for the community I am to superintend, as must necessarily result from the great encouragement this nation under His Majesty's auspices affords to those arts and sciences which at once support and embellish our country, I am emboldened by letter to solicit that assistance from you, and on those subjects, which I venture to point out, preparatory to my return to London, when I shall hope to have the honour of frequent communication with you, and to avail myself of your ideas and patronage.

"The liberality of your character, the high station you fill, and the public principles which I apprehend that you entertain, leave upon my mind no hesitation of communicating to you, confidentially, my views, and the object which irresistibly impels me to undertake this species of banishment, in hopes that you will see its magnitude, and, in consequence, afford your utmost support to the undertaking.

"I am one of those who know all the consequence of our late American dominions, and do not attempt to hide from myself the impending calamity, in case of future war, because neither in council nor in the field did I contribute to their dismemberment.

"I would die by more than Indian torture to restore my King and his family to their rightful inheritance, and to give my country that fair and natural accession of power which an union with their brethren could not fail to bestow and render permanent.

"Though a soldier, it is not by arms that I hope for this result: it is *volentes in populos* only that such a renewal of empire can be desirable to His Majesty; and I think, even now (though I hold that the last supine five years, and every hour that the Government is deferred, detracts from our fair hopes)—even now, this event may take place.

"I mean to prepare for whatever convulsions may happen in the United States; and the method I propose is by establishing a free, honourable, British Government, and a pure administration of its laws, which shall hold out to the solitary emigrant, and to the several States, advantages that their present form of government doth not and cannot permit them to enjoy.

"There are inherent defects in the Congressional form of government. The absolute prohibition of any order of nobility is a glaring one. The true New-England Americans have as strong an aristocratical spirit as is to be found in Great Britain; nor are they anti-monarchical. I hope to have a hereditary Council, with some mark of nobility."

He then proceeds to speak of the locality which he expected to make the heart and centre of his new community, and of the name which its chief town was to bear.

"For the purpose of Commerce, Union, and Power," he says, "I propose that the site of the Colony should be in that great Peninsula between the Lakes Huron, Erie and Ontario, a spot destined by nature sooner or later to govern that interior world.

"I mean to establish a Capital in the very heart of that Country, upon the River la Tranche, which is navigable for batteaux one hundred and fifty miles, and near to where the Grand River, which falls into Erie, and others that communicate with Huron and Ontario, almost interlock. The Capital I mean to call Georgina. I aim to settle in its vicinity Loyalists who are now in Connecticut, provided that Government approve of the system. I am to have a Bishop, an English Chief Justice, &c."

He then observes that he is aware his views will be deemed chimerical by some in England. He is nevertheless confident of sympathy among many in the New England States.

"This, Sir," he says, "is the outline of my plan, and I trust it will force its way, notwithstanding what circumscribed men and self-interested monopolists may allege against it. It must stand on its own ground; for my extensive views are not what this Country is as yet prepared for, though the New England Provinces are by no means averse to them; and they are the strength of America."

And then he speaks of the alluring contrast, literary and political, which, if he can only obtain proper coöperation and help, his domain will present, when compared with the United States.

"Now, Sir," he continues to Sir Joseph Banks, "not to trespass on your time, you will see how highly important it will be, that this Colony (which I mean to shew forth, with all the advantages of British protectorate, as a better Government than the United States can possibly obtain), should, in its very foundations, provide for every assistance that can possibly be secured for the Arts and Sciences, and for every embellishment that hereafter may decorate and attract notice, and may point it out to the neighbouring States as a superior, more happy and more polished form of government. I would not, in its infancy, have a hut, nor in its maturity, a palace, built without this design.

"My friend, the Marquis of Buckingham," he next proceeds to say, "has suggested that Government ought to allow me a sum of money to be laid out for a Public Library, to be composed of such books as might be useful to the Colony. He instanced the Encyclopædia, extracts from which might occasionally be published in the newspapers. It is possible private donations might be obtained, and that it would become an object of Royal munificence.

"If any Botanical arrangement could take place [this project he knew it would be in Sir Joseph's power to promote,] I conceive it might be highly useful, and might lead to the introduction of some commodities in that country which Great Britain now procures from other nations. Hemp and Flax should be encouraged by Romulus."

Then comes the passage in which he moots the idea of a University, or College of high class, for the community which he is about to found, and to which I have already referred.

"In the literary way," he says, "I should be glad to lay the foundation of some Society that, I trust, might hereafter conduce to the extension of Science. Schools have been shamefully neglected. A College of a higher class would be eminently useful, and would

give a tone of principles and of manners that would be of infinite support to Government."

Then, after describing the surgeon who is to accompany him, and who he evidently thinks will be of use to him in conducting investigations in science, he concludes by promising to call on Sir Joseph when he comes up to town.

"Sir George Yonge," he says, "has promised my old surgeon, a young man attached to his Profession, and of that docile, patient, and industrious turn, not without inquisitiveness, that will willingly direct itself to any pursuit which may be recommended as an object of inquiry.

"I am sure, Sir, of your full pardon for what I now offer to you, from the design with which it is written; and I am anxious to profit from your enlarged ideas. I shall therefore beg leave to wait upon you when I return to London.

"I am, Sir, with the utmost respect,

"Your most obedient and faithful—

"SIR J. BANKS, Bart.,

"J. G. SIMCOE.

"President of the Royal Society.

"January 8, 1791."

From this letter it will appear that the organizer of Upper Canada fondly hoped, through British institutions honourably worked in his new province, to Anglicise the United States. He would have been amazed had he been told the day would come when the United States would Americanize the British islands. However, the policy of Governor Simcoe still in some degree governs English statesmen. We see his theory apparently pushed in our own day. For one thing, the distribution of titles of late years has increased. There are many persons in the parent state and elsewhere who expect that such distinctions, combined with the real freedom and more positive civilization and refinement resulting from British institutions within the Canadian Dominion will, if they do not in any way affect society in the United States, at least render the people of the Dominion itself so satisfied with their condition by comparison, that no desire will exist among them for amalgamation with their southern neighbours.

I next give portions of letters addressed by Governor Simcoe to Bishop Mountain, of Quebec. It will be seen from them that he had a very luminous forecast of the future of Canada, and that his plans in respect to it were those of a statesman. He several times refers to his project of a University for Upper Canada.

In a letter to the Bishop, dated Kingston, Upper Canada, April 30, 1795, he observes :

“Perhaps the constitution given to Upper Canada, however late, forms the singular exception to that want of preventive wisdom which has characterized the present times. The people of this Province enjoy the forms, as well as the privileges, of the British constitution. They have the means of governing themselves ; and, having nothing to ask, must ever remain a part of the British empire ; provided they shall become sufficiently capable and enlightened to understand their relative situation and to manage their own power to the public interest.

“Liberal education seems to me, therefore, to be indispensably necessary ; and the completion of it by the establishment of a University in the capital of the country, the residence of the Governor and the Council, the Bishop, the heads of the law, and of the general quality of the inhabitants consequent to the seat of government—in my apprehension, would be most useful to inculcate just principles, habits and manners, into the rising generation ; to coalesce the different customs of the various descriptions of settlers, emigrants from the old provinces [the United States] or Europe, into one form. In short, from distinct parts and ancient prejudices to new form, as it were, and establish one nation ; and thereby to strengthen the union with Great Britain, and to preserve a lasting obedience to His Majesty’s authority. The income contemplated for such an establishment is certainly, of itself, too contemptible to be withheld from the prosecuting of so great an object, on any views of expense.”

In accordance with the usage then almost universal, he takes for granted that the professors will be clergymen ; and he desires that they shall be in the first instance Englishmen ; but he makes some shrewd distinctions : he does not desire the presence of over-refined, over-cultivated clergymen. He was acquainted with the character of the New-England people. The inhabitants of the young province of Upper Canada would be, he knew, of a similar temper, and would require to be ministered to, educationally and otherwise, by competent and earnest men indeed, but men also somewhat homely and humble-hearted. He had likewise doubtless often witnessed the bad effect of incompatibility of manners between pastors and flocks in the mother country.

“I naturally should wish,” he says, “that the clergy necessary for offices in the University, in the first instance, should be Englishmen,

if possible, (conforming therein to Mr. Secretary Dundas's opinion, and indeed, in this respect, to my own). But as in an object of such magnitude no explanation can be too minute which fairly and distinctly elucidates these points, which ought not to be misunderstood, I only refer to your lordship's slight experience of the habits and manners of the American settlers, to say how very different they are from those of Great Britain; and how unlikely it is for clergymen, educated in England, with English families and propensities, habituated in every situation to a higher degree of refinement and comfort than can be found in a new country, or possibly anywhere without the precincts of Great Britain—how unlikely it is that such persons should obtain that influence with their parishioners which may effectually promote the object of their mission."

And he looks at the matter, likewise, from the politician's point of view, regarding the Church and its ministers as instruments of government.

"In the infancy of such a government as that of Upper Canada," he observes, "and in the general indisposition of these times to all restraint, it seems to be of peculiar importance to prevent the public interest, both in Church and State, from suffering through any ill-will or disregard which the King's subjects may bear to those persons who are in any manner concerned in its administration.

"On the other hand," he continues in the same strain, "I am persuaded if, at the outset, a few pious, learned men, of just zeal and primitive manners, shall be sent to this country, with sufficient inducement to make them support this honourable banishment with cheerfulness—and that in the first instance your lordship shall not too strenuously insist upon learning as a qualification for ordination, where there are evident marks of religious disposition and proofs of morality—I am confident the rising generation will be brought up competently learned and properly endued with religion and loyalty; and it is probable that they may at least be equal to those of Connecticut in this continent, whose clergy are, in general, inferior to none in those points of learning and of acquisition in the dead languages, which may be generally considered as the necessary materials and instruments of their sacred profession.

"In short, my Lord," he then adds, "if the maintenance of religion and morality be merely considered in a commercial light, as so much merchandise, the bounty which I have proposed, and most earnestly

implore may be for a while extended to it, will augment that produce on which the union of this country with Great Britain and the preservation of Her Majesty's sovereignty may ultimately depend. I am almost ashamed of using this metaphorical language, but it is that of the age."

He then gives his experience as derived from a late excursion through the settlements; and he expresses the fear, if institutions of education and religion continue to be withheld, the inhabitants will at no distant day be desirous of migrating back again to the United States.

"There has nothing," he says, "in my late progress, given me equal uneasiness with the general application of all ranks of the most loyal inhabitants of the Province, that I would obtain for them churches and ministers. They say that the rising generation is rapidly returning to barbarism. They state that the Sabbath, so wisely set apart for devotion, is literally unknown to their children, who are busily employed in searching for amusements in which they may consume that day. And it is of serious consideration, that on the approach of the settlements of the United States to our frontiers, particularly on the St. Lawrence, these people, who by experience have found that schools and churches are essential to their rapid establishment, may probably allure many of our most respectable settlers to emigrate to them, while in this respect we suffer a disgraceful deficiency."

He next alludes to some views of his in regard to the possible future restoration of unity between two religious parties subsisting in the community both of the United States and Upper Canada, and the happy political results that might accrue from such restoration. His views on this head he strongly adheres to, although he is aware they are in danger of being misapprehended.

"A principal foundation," he says, "of the wise and necessary friendship of Great Britain with these her legitimate descendants, I have heretofore pointed out, as to be deduced from the most intimate union and reconciliation between the English Episcopal Church and that of the Independent form of worship used in the New England Provinces—an emanation from the English Church, as all their authors avow, and principally originating from the harsh measures of the secular power which the English Church once exercised, but which is now no more. Though my ideas on this subject, my Lord,

were probably misunderstood, and the lukewarm spirit of the times (had I been even called on for their explanation) would, doubtless, have slighted my reasons as merely struck out in the heat of imagination, and not, as they are, the sober deductions of much thought and of personal observation, yet nothing has happened since I left England in the least to invalidate, to my own conception, the policy of the measures I then proposed; and as far as may be now in the power of His Majesty's Ministers, I most earnestly hope that what remains will be effected—that is, by giving the means of proper education in this province, both in its rudiments and in its completion, that from ourselves we may raise up a loyal and, in due progress, a learned clergy, and which will speedily tend to unite not only the Puritans within the Province, but the clergy of the Episcopal Church however dispersed, to consider with affection the Parent State, to form, corroborate and unite, within the United States, that powerful body of people who naturally must prefer the alliance of Great Britain to that of France, who are mostly members of the Episcopal Church, and on all sides to bring within its pale in Upper Canada, a very great body of denominationalists who, in my judgment, as it were, offer themselves to its protection and re-union." (He appears to have supposed that by certain relaxations on the part of the Episcopal authorities on both sides of the line, the breach between the descendants of the so-called "pilgrim fathers" and the mother-church might be healed, and a universal good will towards England throughout the North American continent be established.)

"These objects," he again repeats, "would be materially promoted by a University in Upper Canada, which might, in due progress, acquire such a character as to become the place of education to many persons beyond the extent of the King's Dominions."

As suggestive of a precedent for Government aid to his University projected for Upper Canada, he refers to the grant promised (but never made) to Bishop Berkeley for a College in Bermuda, in 1725. He also hints that the Society for the Propagation of the Gospel would do well also to patronize the undertaking, as likely to aid powerfully in carrying out the benevolent designs of the Society in regard to the aborigines of North America.

"If I recollect, my Lord," he says to Bishop Mountain, "Parliament voted £20,000 for the erection of the University proposed by Bishop Berkeley, in the Bermudas. The object, not to speak dis-

respectfully of so truly respectable a prelate, was certainly of trivial importance to what I now propose." And he adds: "The labours of the Society for the Propagation of the Gospel are visionary, as applicable to the conversion of the American Indians in their present state; but would be of most essential benefit by promoting a University, which, if placed in the part I meditate, would, in its turn, have great influence in civilizing the Indians, and, what is of more importance, those who corrupt them."

He then puts it generally to the Church of the mother country, that its members ought to assist in establishing a University in the Colony, inasmuch as such an institution would be a bulwark therein against the encroachments of dangerous principles which everywhere were endangering society. The term "minute" which he uses, was probably caught from the title of Bishop Berkeley's book, the "Minute Philosopher," directed against the free-thinkers of his day.

"The Episcopal Church in Great Britain," he says, "from pious motives as well as policy, are materially interested that the Church should increase in this Province. I will venture to prophesy its preservation depends upon a University being erected therein, as one of the great supports of true learning against the minute, the plebeian, the mechanical philosophy which, in the present day, from the successful or problematical experiments of ill professors in rational inquiries, has assumed to itself the claim of dictating in religion and morality, and, in consequence, now threatens mankind with ruin and desolation."

The old Universities of England, he suggests to the Bishop, ought also to be applied to for help.

"The Universities of England, I make no doubt," he says, "would contribute to the planting of a scion from their respectable stock in this distant colony. In short, my Lord, I have not the smallest hesitation in saying that I believe, if a Protestant Episcopal University should be proposed to be erected even in the United States, the British nation would most liberally subscribe to the undertaking."

Again, he refers to his project in a letter to Bishop Mountain, under date of "Navy Hall, October 16, 1795," thus:—"My views in respect to a University are totally unchanged; they are on a solid basis, and may or may not be complied with, as my superiors shall think proper; but shall certainly appear as my system to the judgment of posterity."

And once more, to the same correspondent, writing from "York," on the 28th of February, 1796 (the year of his recall), he says :

"I have scarcely the smallest hope of this Government being supported in the manner which I cannot but think proper for the national interests, and commensurate with its established constitution. In particular, I have no idea that a University will be established, though I am daily confirmed in its necessity. I lament these events, from the duty I owe to my King and country, and have only to guard, that no opinion of mine be interpreted to promise beneficial effects, when the adequate causes from which they must originate are suffered to perish or are withheld."

It will be seen, I think, from the tone of the extracts given, that Governor Simcoe, the founder and organizer of Upper Canada, either consciously or unconsciously, was a genuine son of Walter de Merton : (1) in his desire to secure in perpetuity an enlightened training in matters of religion, in manners, in science and practical knowledge, for the community which he had initiated ; and (2) in his anxiety to make the institution of education which was mainly to help forward the great work, in the generations that should follow after him, comprehensive and national, aiming, with this object in view, to bring to an end, so far as in him lay, among the people over whom he presided, religious feuds, and irritating, clashing interests.

II.—I turn now to Lord Elgin, Governor-General of Canada from 1847 to 1855 ; who, before succeeding to the title by the unlooked-for death of an elder brother, was a Fellow of Merton College in the University of Oxford.

I have not been able to lay my hand on any reported speeches of his, having direct reference to the University of Toronto. I have been obliged on this occasion to content myself with portions of other productions of his, shewing his views in regard to high education. It will be seen from these that in a Canadian Governor again Walter de Merton had a genuine representative.

Even while yet a student, but one very near his degree, we have him offering in a private letter to his father a criticism of great weight on the working of the English University system as he found it at Oxford in 1832. His conviction, like that of Roger Bacon of Merton before him, was that education should be no thing of seeming, but as real as possible. His remarks may with advantage be borne in mind.

"In my own mind I confess," he says to his father, "I am much of opinion that college is put off in general till too late; and the gaining of *honours*, therefore, becomes too severe to be useful to men who are to enter into professions. It was certainly originally intended that the degrees which require only a knowledge of the classics should be taken at an earlier age, in order to admit of a residence after they were taken, during which the student might devote himself to science or composition, and those habits of reflection by which the mind might be formed, and a practical advantage drawn from the stores of knowledge already acquired. By putting them off to so late an age, the consequence has been, that it has been necessary proportionably to increase the difficulty of their attainment, and to mix up in college examinations (which are supposed to depend upon study alone) essays in many cases of a nature that demands the most prolonged and deep reflection. The effect of this is evident. Those who, from circumstances, have neither opportunity nor leisure thus to reflect, must, in order to secure their success, acquire that kind of superficial information which may enable them to draw sufficiently plausible conclusions, upon very slight grounds; and of many who have this *form* of knowledge, most will eventually be proved (if this system is carried to an excess) to have but little of the *substance* of it."

The real educational results, that is, to the nation, would be greater and better, if the merely preparatory studies of young men could be made to end earlier, and the time thus gained be converted into an interval calmly and seriously devoted to philosophic inquiry in various directions, by those intended for the professions and others having a genuine love of learning, irrespective of emolument. This is a thought which opens up a noble view of what a University might be.

At the Michaelmas examination of 1832, Lord Elgin was placed in the first class in classics, and common report spoke of him as "the best first of his year." And not long afterwards he was elected a Fellow of Merton.

In Walrond's Memoir, few letters of Lord Elgin are given of a very early date. But we are told that after leaving college, he kept up a regular correspondence on abstruse questions with his brother Frederick, still at Oxford. Some of these letters should have been given for the benefit of students.

Before his appointment to the Governor-Generalship of Canada, Lord Elgin had in Jamaica, where he was Governor in 1842, a field

for educational experiments, of the rudest kind ; to the cultivation of which he at once addressed himself.

“The object,” says Mr. Walrond, “which Lord Elgin had most at heart was to improve the moral and social condition of the Negroes, and to fit them, by education, for the freedom which had been thrust upon them ; but, with characteristic tact and sagacity, he preferred to compass this end through the agency of the planters themselves. By encouraging the application of mechanical contrivances to agriculture, he sought to make it the interest not only of the peasants to acquire, but of the planters to give them, the education necessary for using machinery ; while he lost no opportunity of impressing on the land-owning class that, if they wished to secure a constant supply of labour, they could not do so better than by creating in the labouring class the wants which belong to educated beings.”

This advocacy of the use of machinery with a view to promoting cultivation of mind in those who must superintend its working, is interesting. In a letter to the Colonial Minister Lord Elgin touches upon the matter himself.

“In urging the adoption of machinery in aid of manual labour,” he says, “one main object I have had in view has ever been the creation of an aristocracy among the labourers themselves : the substitution of a given amount of skilled labour for a larger amount of unskilled. My hope is,” he continues, “that we may thus engender a healthy emulation among the labourers, a desire to obtain situations of eminence and mark among their fellows, and also to push their children forward in the same career. Where labour is so scarce as it is here, it is undoubtedly a great object to be able to effect at a cheaper rate by machinery, what you now attempt to execute very unsatisfactorily by the hand of man. But it seems to me,” Lord Elgin then observes, “to be a still more important object to awaken this honourable ambition in the breast of the peasant, and I do not see how this can be effected by any other means. So long as labour means nothing more than digging cane holes, or carrying loads on the head, physical strength is the only thing required ; no moral or intellectual quality comes into play. But, in dealing with mechanical appliances, the case is different : knowledge, acuteness, steadiness, are at a premium. The Negro will soon appreciate the worth of these qualities, when they give him position among his own class. An indirect value will thus attach to education.

“Every successful effort made by enterprising and intelligent individuals to substitute skilled for unskilled labour; every premium awarded by societies in acknowledgment of superior honesty, carefulness, or ability, has a tendency to afford a remedy the most salutary and effectual which can be devised for the evil here set forth.”

And again he says in a despatch home, “So long as the planter despairs—so long as he assumes that the cane can be cultivated and sugar manufactured to profit only on the system adopted during slavery—so long as he looks to external aids (among which I class emigration,) as his sole hope of salvation from ruin—with what feelings must he contemplate all earnest efforts to civilize the mass of the population! Is education necessary to qualify the peasantry to carry on the rude field operations of slavery? May not some persons even entertain the apprehension, that it will indispose them to such pursuits! But let him, on the other hand, believe that by the substitution of more artificial methods for those hitherto employed, he may materially abridge the expense of raising his produce, and he cannot fail to perceive that an intelligent, well-educated labourer, with something of a character to lose, and a reasonable ambition to stimulate him to execution, is likely to prove an instrument more apt for his purposes than the ignorant drudge who differs from the slave only in being no longer amenable to personal restraint.”

“It is impossible,” observes the biographer of Lord Elgin, in a note on the above, “not to be struck with the applicability of these remarks to the condition of the agricultural poor in some parts of England, and the question of extending among them the benefits of education.”

The same remarks might be pondered also advantageously by those who entertain the fear that a good educational training, for which such facilities exist amongst us, and for which in the future even greater will exist, will render men disinclined to, and in fact incapable for, the work which must be done on Canadian farms, if a home supply of food and clothing material for the population of the country is to be maintained. The probability, on the contrary, is that, gradually hereafter, the effect of a universal educational training, of a judicious kind, and not pushed beyond the point indicated by common sense, will be to render agricultural work in the highest degree congenial to a due proportion of the community; and light in numerous respects where now it is heavy and most weary to the bodily powers.

Like his predecessor, Governor Simcoe, and like Walter de Merton, Lord Elgin did not regard secular education as all-sufficient. He ever took into consideration the religious portion of men's nature. We have a clue to his principles on this point in an extract from a memorandum of his on a systematic course of study for degree, given us by his biographer. It is characteristic of the student James Bruce, and of the mature man Lord Elgin. "Ancient History," he writes, "together with Aristotle's Politics and the ancient orators, are to be read in connection with the Bible history, with the view of seeing how all hang upon each other and develop the leading schemes of Providence." The various branches of mental and moral science he proposes, in like manner, to hinge upon the New Testament, as constituting, in another line, the history of moral and intelligent development.

The sympathies of Lord Elgin, as Governor of Jamaica, as Governor-General of Canada, and as Governor-General of India, were entirely with those who believe (to adopt the words of the Vice-President of the Committee of Privy Council on Education, Mr. W. E. Forster), that, "while it is a great and a good thing to know the laws that govern this world, it is better still to have some sort of faith in the relations of this world with another; that the knowledge of cause and effect can never replace the motive to do right and avoid wrong; that . . . Religion is the motive power, the faculties are the machines; and the machines are useless without the motive power." But, as a practical statesman, Lord Elgin felt that the one kind of education he had it in his power to forward directly by measures falling within his own legitimate province; while the other he could only promote indirectly, by pointing out the need for it, and drawing attention to the peculiar circumstances of his government respecting it.

The persons in the mother country and among ourselves who maintain an agitation in favour of the educational arrangements of former centuries, ignore the facts of modern society, which have been brought into being, not without Providential supervision. It has become impossible now for governments and governors to insist on particular beliefs in communities, however possible it may have been for them to do so once, and however right and perhaps beneficial it was for them to do so then. From the necessity of the case, the modern Caesar must confine himself to the things of Caesar. It does not

follow that the modern Caesar is indifferent to the things of God. For the things of God, so far as man may therein co-operate, Caesar may be held to believe that other agencies more direct than his own have been ordained; and that for him it remains solely to approve and to encourage, without dictating. Walter de Merton worked out his reform in the national education of England by quietly ascending to a sphere above that occupied by "eremites and friars, black, white and gray," who sought to assert themselves in an exaggerated degree. Somewhat similarly now, in an era of intellectual and spiritual ferment, governments find it essential to just action in respect of many mundane matters, to maintain themselves at an altitude where the air is, comparatively, serene.

We have an utterance of Lord Elgin's, containing words of most wholesome drift, educationally, in a lecture to the Mercantile Library Association at Montreal, in 1848. He said: "The advantages of knowledge, in a utilitarian point of view, the utter hopelessness of a successful attempt on the part either of individuals or classes to maintain their position in society if they neglect the means of self-improvement, are truths too obvious to call for elucidation. I must say that it seems to me that there is less risk, therefore, of our declining to avail ourselves of our opportunities than there is of our misusing or abusing them; that there is less likelihood of our refusing to grasp the treasures spread out before us, than of our laying upon them rash and irreverent hands, and neglecting to cultivate those habits of patient investigation, humility and moral self-control, without which we have no sufficient security that even the possession of knowledge itself will be a blessing to us." And again, in the same strain: "God has planted within the mind of man the lights of reason and of conscience, and without it [*i. e.*, outside of it] He has placed those of revelation and experience; and if man wilfully extinguishes those lights, in order that, under cover of the darkness which he has himself made, he may install in the sanctuary of his understanding and heart, where the image of truth alone should dwell, a vain idol, a creature of his own fond imaginings, it will, I fear, but little avail him, more especially in that day when the secrets of all hearts shall be revealed, he if shall plead, in extenuation of his guilt, that he did not invite others to worship the idol until he had himself fallen prostrate before it."

In a note on the above lecture, Sir F. Bruce thus writes: "A knowledge of what he [Lord Elgin] was, and of the results which he

in consequence achieved, would be an admirable text on which to engraft ideas of permanent value on this most important question [of education], as helping to shew that to reduce education to stuffing the mind with facts, is to dwarf the intelligence, and to reverse the natural process of the growth of man's mind: that the knowledge of principles, as the means of discrimination, and the criterion of those individual appreciations which are fallaciously called facts, ought to be the end of high education." (Lord Elgin had said in the lecture: "Bear in mind that the quality which ought chiefly to distinguish those who aspire to exercise a controlling and directing influence in any department of human action, from those who have only a subordinate part to play, is the knowledge of principles and general laws." In illustration, he contrasted the qualifications of the mason and carpenter, and the architect;—of the steersman, and the master of the ship;—of the merchant's clerk, and the head of the establishment.)

We now come nearer home. I select a passage from a speech on "the great and important work of providing an efficient system of general education for the whole community," delivered at Toronto, on the occasion of laying the corner-stone of the Normal School in 1851. The statesman indoctrinated with the ideas (modernized) of Walter de Merton again appears. "I do not think that I shall be chargeable with exaggeration," Lord Elgin said, "when I affirm that it is *the* work of our day and generation; that it is *the* problem in our modern society, which is most difficult of solution; that it is the ground upon which earnest and zealous men unhappily too often and in too many countries meet, not to cooperate, but to wrangle; while the poor and the ignorant multitudes around them are starving and perishing for lack of knowledge. Well, then, how has Upper Canada addressed herself to the execution of this great work? How has she sought to solve this problem—to overcome this difficulty? Sir [addressing the Rev. Dr. Ryerson], I understand from your statements—and I come to the same conclusion from my own investigation and observation—that it is the principle of our common-school education system, that its foundation is laid deep in the firm rock of our common Christianity. I understand, sir, that while the varying views and opinions of a mixed religious society are scrupulously respected, while every semblance of dictation is carefully avoided, it is desired, it is earnestly recommended, it is confidently expected and hoped, that every child who attends our

common schools shall learn there that he is a being who has an interest in Eternity as well as in time ; that he has a Father towards whom he stands in a closer, and more affecting, and more endearing relationship than to any earthly father, and that that Father is in heaven ; that he has a hope far transcending every earthly hope—a hope full of immortality—the hope, namely, that that Father's kingdom may come ; that he has a duty which, like the sun in our celestial system, stands in the centre of his moral obligations, shedding upon them a hallowing light, which they in their turn reflect and absorb—the duty of striving to prove by his life and conversation the sincerity of his prayers that that Father's will may be done upon earth, as it is done in heaven."

The successor of Lord Elgin was Sir Edmund Head, who was transferred from the government of New Brunswick to that of the whole of British North America, in 1854. Sir Edmund Head had been not only a Fellow at Merton, but also a Tutor there for several years. He had associated himself at an early period with the advocates of improvement in English education. Among the names of the Local Committee, at Oxford, in 1833, of the famous Society for the Diffusion of Useful Knowledge, the president of which was Lord Brougham, is to be seen that of "E. W. Head, Esq." This indicated in Sir Edmund the possession of much moral courage. The Society for the Diffusion of Useful Knowledge was in its day one of the best abused institutions in England ; but it initiated, or rather it powerfully promoted, what had already in the Providential order of things been in other ways initiated, a great change in the intellectual condition of the British nation.

Sir Edmund Head was Lord Elgin's senior by a few years, and it had curiously happened that in the examination at which Lord Elgin won his Fellowship at Merton, Sir Edmund Head had taken part—a circumstance to which Lord Elgin gracefully alluded in his farewell speech at Quebec.

As introductory to my notice of this third Merton man who has been one of our rulers in Canada, I will give the passage in which Lord Elgin, on this occasion, spoke of the gentleman who was about to succeed him in the government. It was at an entertainment given by himself at Spencer Wood, near Quebec, on the eve of his final departure, in December 1854.

"I trust," Lord Elgin said, "that I shall hear that this house [the Governor-General's residence] continues to be what I have ever sought

to render it, a neutral territory on which persons of opposite opinions, political and religious, may meet together in harmony and forget their differences for a season. And I have good hope," he adds, "that this will be the case for several reasons, and, among others, for one which I can barely allude to, for it might be an impertinence in me to dwell upon it. But I think that without any breach of delicacy or decorum I may venture to say that many years ago, when I was much younger than I am now, and when we stood towards each other in a relation somewhat different from that which has recently subsisted between us, I learned to look up to Sir Edmund Head with respect, as a gentleman of the highest character, the greatest ability, and the most varied accomplishments and attainments."

(On this is a note in Walrond's memoir: "Sir Edmund Head, who succeeded Lord Elgin as Governor-General of Canada in 1854, had examined him for a Merton Fellowship in 1833. Those who knew him will recognize how singularly appropriate, in their full force, are the terms in which he is here spoken of.")

Sir Edmund Head visited Lord Elgin, at Toronto, in 1850. A letter to Earl Grey thus opens: "Toronto, Nov. 1, 1850. Sir H. Bulwer spent four days with us, and for many reasons I am glad that he has been here. He leaves us knowing more of Canada than he did when he came. I think, too, that both he and Sir E. Head return to their homes reassured on many points of our internal policy on which they felt doubtful before, and much enlightened as to the real position of men and things in this Province."

It may reasonably be conjectured that Lord Elgin's personal regard and high esteem, united with the weight of his judgment with the home authorities, helped forward Sir Edward's advancement to the high position of Governor-General of British North America.

III.—Sir Edmund Head was not, like his predecessor, a copious and fluent orator. Hence we have not been able readily to find in the local periodicals, reports of addresses of his on the subject of education. No formal Memoir of his Life has been published. His Letters would be worth reading; especially his confidential communications with the home authorities and his English friends, on Canadian affairs as they struck him. His Public Despatches must be valuable documents.

Like some others among the more remarkable of our Canadian Governors, he was probably not fully understood by those who *ex-officio*

were his near associates in the country ; and his manner, which had a semblance of austerity, was against him. His time of life, too, when in Canada, was against him, the flexibility and sympathetic temper of youth having, in appearance, departed. He was, as I suppose, a student to the last. I remember the aspect of a small library of books which accompanied him to Toronto. It was a dingy-looking, ragged regiment of volumes, each tome shewing a large number of markers or slips of paper between the leaves, indicating passages at which the reader thought he should like sometime to look again. I had a great desire, I remember, to examine this collection.

That Sir Edmund Head was no neophyte in the modern school of enlightened Englishmen, we have already seen. The sentences which I shall now read, containing opinions of his on the subject of education in general and of Canadian education in particular, are taken from a speech delivered by him at the placing of the cope-stone on the turret of the Great Tower of the University Building, at Toronto, on the fourth of October, 1858. The report of the speech would, I think, have been the better for revision. The stenographer seems not to have caught the sense in every minute particular. One or two phraseological changes have accordingly been made. (For a full account, see the *Journal of Education*, xi., 163. It may be noted that the foundation-stone of the building had been laid exactly two years previously, without any public ceremony ; and that one year later, namely in 1859, the professors were vigorously at work in their respective lecture-rooms).

It was in response to a toast at the lunch which followed the ceremony of October 4th, 1858, that Sir Edmund Head spoke. He said: "I shall long remember the kind manner in which the Vice-Chancellor has been pleased to speak of my services in connexion with the University. It is, however, my duty to tell him, and to tell you, gentlemen, that he has greatly overrated those services." (The Vice-Chancellor, Mr. Langton, in a preceding speech, had said that "from the smallest details to the most important matters, Sir Edmund had exhibited an interest in the building ; and had it not been for him, he believed it would never have been built.") Sir Edmund then proceeded: "The good sense of the people of this country acknowledged the necessity for such a University and the advantages of the education to be afforded by it ; and I have acted only in the discharge of my duty in doing what I have been enabled

to accomplish in promoting the progress and, I hope, in consolidating the foundation of this great institution. But although," he added, "the Vice-Chancellor has overrated my merits in connexion with the institution, he has not overrated my inclination to aid it. That inclination has ever been strong, and will ever continue strong." Then in exactly the strain which we can well conceive Walter de Merton himself adopting, when contemplating the condition of the rising generation of England, in 1264, Sir Edmund continued thus: "I have a thorough conviction that academical institutions, such as are calculated to afford the means of acquiring a superior education, are of the highest value, especially in new countries. They are of value in all countries. They are of value in old countries. But in new countries, which are beset with peculiar difficulties, these results are of great importance to the whole community. Such institutions are doubly important," he said, "where the rougher constituents of society are called upon at an early age to go into the wilderness, there to earn their daily subsistence—they are doubly important in every case where it is necessary that the young men of the country should go forth with those resources which may enable them to pass their leisure free from vice and in a manner befitting a Christian and a gentleman. You have to contend with circumstances which make it doubly difficult to apply a remedy for the softening down of that surface which is necessarily more or less roughened by contact with the world, because in new countries, such as this, men are called into active life at an earlier period than in old countries, and they have not therefore the means of receiving the fullest benefit of a University education.

"It is also clear," he then went on to say, "that however sound may be the basis of classical learning—that however much you may wish to refine those with whom your lot is cast—you must rear an enduring superstructure, or the mass of the community will not be able to receive at your hands the instruction which you desire to put before them.

"I consider," he next observed, "that the instruction inculcated in a University ought to extend a practical influence over a man's life, to enable him to go forth a better citizen and more able to earn his own bread in whatever walk of life he may be placed. In order to discharge these important duties successfully, all kinds of appliances are necessary. I accordingly felt a deep conviction that

amongst the means most essential to the future welfare of the University of Toronto, was that of a building alike worthy of the city in which the University is situated, and of the University itself. Such a building," he said, "was greatly needed, and I did not hesitate, as the Visitor, to sanction the outlay of the money necessary for the erection of the present structure. In so doing I felt convinced that the results would fully justify the step then taken."

He then enlarged on the benefits likely to result from the existence of such a structure as the one which had been erected. "Such a building," he said, "is important in many respects. There is a general disposition to depreciate that of which there is no outward, visible sign. The existence of a building like this, of an important character, commensurate with the growth of the University itself, tends to remove such an impression; and in the next place the appliances connected with the building are of first-rate importance, not only to the pupils of the University, but also to the community amongst whom the University is situated." He instanced the Library. "A few months," he said, "or at most a year or two, may pass, and the room in which we are now assembled will be filled with volumes of books; and in this room the citizens of Toronto, whether they are or are not members of the University, may, if they choose, seek recreation and information."

He then remarks on the influence likely to be exerted by the University Library. The ancient Library of Merton, it may be, passed at the moment through his thoughts. It is worthy of remembrance here, that not only was Merton College the prototype of English colleges, but Merton Library, the quaint old relic of the past which we have described, was the prototype of English college libraries—the first example of such an institution. It is interesting to hear the testimony of a former Fellow and Tutor of Walter de Merton's Society borne to the incalculable value of such a possession—borne on the occasion of the establishment of a similar Library some six hundred years after Walter de Merton's day, in Canada; in a region of the earth then undreamt of.

"The influence of such a library as this," Sir Edmund Head said, "is a most important matter. It is not only so with regard to what the young men take away, but it is so in its general humanizing spirit—in the feeling of respect for literature which grows by the possession of such an institution as this." He then observed on the Museum: "In regard also to another room which we have just left—

the Museum—I shall hope to see collected there such remains as may from time to time be found, and which would otherwise be scattered about and lost, of the aboriginal inhabitants of the country—remains,” Sir Edmund added, “which my friend Professor Wilson is as well able to conserve and explain as any man I know. And again, in Natural History; a museum of that sort, constantly open for the reception of specimens, affords the certain prospect of the accumulation of that which is of the utmost importance in the history of science. And you have amongst you,” the Governor took occasion to add, “men, such as Professors Hincks and Chapman, who are in every way qualified to occupy a high position in this branch of science.

“Another feature in connection with this building,” Sir Edmund Head then said, “which I look upon as of great importance, is that of providing accommodation within the walls of the College for some portion of the students. [An especial feature and peculiarity in the innovations of Walter de Merton, in 1264, was residence within the College walls. Previously, scholars attending the lectures of the jangling doctors were lodged very promiscuously in the streets and lanes of a confined mediæval walled town.] This,” Sir Edmund observed, “is undoubtedly one of the most powerful means of forming the character, and maintaining, through the influence of College discipline, that decorum and that sense of propriety with which you would wish to see the pupils leave the walls of the institution.”

He then goes on to remark on the architecture of the building, and to interpret, in an interesting manner, its significance.

“I do not know,” he says, “that the time would allow me to go more into detail on the points connected with the building as bearing upon the success of the University itself. I cannot, however, sit down without adding a few words in reference to the character of the building. I congratulate the architect,” he said, “for having dealt with the structure in the successful manner he has done. I congratulate him, inasmuch as I believe he was the first to introduce this style of building into the American continent. So far as my knowledge extends, I am not aware of any other instance of the Norman or Romanesque style of architecture on the continent. There may be such instances, but I know of none.

“I believe that style,” the speaker then went on to say, “is capable of the most useful results. To my own mind it suggests a variety

of analogies, some of them bearing particularly on the nature of the duties of the members of the University here assembled. In the first place, I never see a building of this style of architecture—whether it be ecclesiastical or civil—but I regard it as a type of modern civilization. It is the adaptation to modern purposes of forms which originated long ago—it is the adaptation of Roman architecture to modern civilization. Where did you get these forms? Where did you get the processes which give birth to municipalities—those municipalities which, under different names, are spreading over the continent of America, carrying the principles of local self-government with them? They are from Rome, from whence comes this Romanesque architecture; they are the adaptation of forms derived from Rome to the wants of modern society. Many things in modern Europe are,” he added, “precisely analogous to the style of the building in which we are this evening assembled. I will say, moreover,” he continued, “that the style of the architecture of this building suggests some reflections upon the duties of the University itself; for it is the business of the University to give a sound classical education to the youth of our country, and to impart to them that instruction and information which are essential to the discharge of their duties as citizens, both in public and private life, according to the wants and usages of modern society. I say, sir, we may take the building in which we are assembled as the type of the duties standing before the University to discharge.”

It should be added, that previous to the ascent of the great gateway tower, for the purpose of placing the cope-stone on the apex of its turret, Sir Edmund Head, in the true Mertonian spirit of the olden time, had addressed the assemblage present with the words: “Before proceeding to the work, let us join in supplicating the Divine blessing;” when an appropriate prayer was said by the President of the University, the Rev. Dr. McCaul.

Thus have I endeavoured to occupy your attention, for a short space, with three distinguished Governors of Canada, who were sometime members or fellows of Merton College in Oxford, and who, in relation to the higher education of the Canadian people, shewed themselves, by their words and deeds, worthy descendants of the enlightened Walter de Merton, of the reign of Henry III. Canadians, when they visit Oxford, remembering these things, will, I am sure, look with an added interest on Merton College, for the sake of

men who once had their habitation temporarily within its venerable walls, but who now have become inseparably associated with the history of Canada, from having been the means of transferring hither traditions and ideas and solid institutions which, by an imperishable link, will in all future time unite Canadian scholars with Oxford—with the Oxford of to-day, and strangely likewise with the Oxford of 1264.

We may possibly have had other rulers in Canada who were once members of Merton, or members of some other of the twenty-five colleges or halls of Oxford; but we are not aware of any who have so fully delivered themselves, as the three spoken of, on the subject of University education as adapted to Canada.

Sir Charles Bagot was a member of Christ Church in the University of Oxford; and his was the hand that actually laid the foundation-stone of King's College, out of which University College and the University of Toronto have grown. But we doubt whether his views on University education were quite of a character adapted to the condition of this particular country. He certainly in no way qualified his approbation of the charter of the Canadian National University as it read in 1842. Perhaps it was not his business to do so. He said: "I have ever considered the two Universities of Oxford and Cambridge as the breasts of the mother-country. From them has been derived," he rather sweepingly observes, "all the comforts of pure and social religion—all that is useful and beneficial in science—all that is graceful and ornamental in literature. These same blessings," he then adds, "unless I greatly deceive myself, we have, under Providence, this day transplanted into these mighty regions. There may they continue from generation to generation! There may they serve to instruct, enlighten and adorn your children's children through ages yet unborn, as they have for many ages past the children of our parent state."

And on the plate inserted in the foundation-stone it was set forth in admirable Latin, that "It was the desire of our illustrious Chancellor (*i. e.*, Sir Charles Bagot) that the youth of Canada should, within their own borders, enjoy without delay, and transmit to posterity, the benefits of a religious, learned, and scientific education, framed in exact imitation of the unrivalled models of the British Universities." (*Voluit vir egregi* *Canadæ statim esset ubi*
Juventus, Religionis, Doctrinæ, Artiumque Bonarum Studiis et

Disciplina, præstantissimum ad exemplar Britannicarum Universitatum imitando expressis, ipsa jam frueretur, eademque posteris fruenda traderet.)

The Charter, indeed, of King's College, in 1842, was held and declared by its friends to be an unusually liberal one, considering the time in which it was granted, and the source whence it emanated. On the day of the opening of the Institution, it was stated by the President, Dr. Strachan, that "the Charter of the University of King's College was not hastily settled. It was nearly a whole year under serious deliberation. It was repeatedly referred to the Archbishop of Canterbury, Dr. Manners, who doubted the propriety of assenting to an instrument so free and comprehensive in its provisions. It was considered," the President proceeded to say, "not only the most open Charter for a University that had ever been granted, but the most liberal that could be framed on constitutional principles; and His Majesty's Government declared that in passing it they had gone to the utmost limit of concession." The unprecedented liberality of the Royal Charter consisted in the declaration: "No religious test or qualification shall be required of, or appointed for, any persons admitted or matriculated as scholars within our said College, or of persons admitted to any degree in any Art or Faculty therein, except Divinity."

That it should have been thought, however, that this concession would suffice to render all the other provisions of the Charter acceptable to a community like that of Canada, fills the mind with amazement. The President was at all times to be the Archdeacon of York *ex-officio*. The Council was to consist of the President and seven Professors, who were also, for all time, to be members of the Established United Church of England and Ireland.

I am not now saying anything to the contrary but that all these arrangements would have resulted in a system very efficient; I am simply expressing astonishment, that with a perfect knowledge of the composition of the Canadian people, recruited annually from complex communities like those of the British Islands, it should have been for a moment supposed that in all future time such arrangements as these could be maintained in an institution held to be provincial and quasi-national.

The cautious terms in which the House of Assembly of Upper Canada returned their thanks to the Governor, Sir Peregrine Maitland, when he announced to them the Royal boon of a University

Charter, are very noteworthy. They professed great gratitude to the King, provided "the principles upon which it (the contemplated institution) had been founded should, upon enquiry, prove to be conducive to the advancement of true learning and piety, and friendly to the civil and religious liberty of the people." They plainly had their doubts. From rumours afloat they feared some peril latent in the Royal gift; and, rightly or wrongly, they determined that the youth of the country should not be forced by any power into a training school controlled by any class exclusively.

This, in principle, was the protest of Walter de Merton when, in 1264, he innovated on the prevailing system of education at Oxford, and delivered his little band of scholars out of the hands of the warring Friars. The framers of the Charter of the Canadian King's College of 1842, chose only to contemplate Society as it was, or rather as it had been in years bygone, when in a condition of greater perfection, as they would perhaps have contended.

The plain representatives of the people of Upper Canada, in the House of Assembly, on the other hand, by a shrewd instinct, kept their regards fixed more on the present, more on things as they were among themselves. They were, they knew, a mingled multitude drawn from numerous sources, all accustomed to liberty and notions of equality, desirous, however, of dwelling together in peace; and such a people they were likely to be in the years to come, increasingly. Having, then, the power, they determined by law to abate in time pretensions that must prove finally untenable in whatever quarter they might make their appearance.

The *Regula Mertonensis*, the Merton rule—adopted in all Colleges more or less, and so speedily revolutionizing the University system, in Great Britain at least—was a sign that, in the history of Great Britain, a new era was beginning, with peculiar and increased requirements. Ever since 1264 the spirit of Walter de Merton has been marching on; and he must be obtuse indeed, who does not see that the expansions, the modifications, the changes generally, which are at the present time being advocated, and indeed being gradually adopted in regard to education in all its branches, are, whether we like them or not, the requirements of a new age—requirements of the generations of men who are to succeed us, and who are destined, as we trust and believe, to enjoy—under the superintendence of a benign Providence—blessings of mind, body, and estate, greater even than those which have fallen to the lot of ourselves or our forefathers.

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CANADA IN THE BODLEIAN.

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CANADA IN THE BODLEIAN.

BY HENRY SCADDING, D.D.,

HONORARY LIBRARIAN OF THE CANADIAN INSTITUTE.

Having a prolonged access to the famous Bodleian Library at Oxford, a short time since, I decided, while in the enjoyment of the much-valued privilege, to obtain a view of as many volumes as possible of early travels likely to contain references to Canada, and, in particular, to the neighborhood of the present site of Toronto. I found several works that I had never seen before, containing matter of the kind desired; and I made a number of excerpts from them. I did the same afterwards in the magnificent library of the British Museum. Whilst pursuing my researches in the Bodleian, I lighted on a folio volume of Academic exercises of the year 1761, principally in the Latin and Greek languages, productions of members of the University of Oxford, on the occasion of the death of George the Second, and the accession of George the Third. The title of the book in full was "*Pietas Universitatis Oxoniensis in Obitum Serenissimi Regis Georgii II, et Gratulatio in Augustissimi Georgii III, inaugurationem. Oxonii, è Typographeo Clarendoneano. MDCCLXI.*"

By a superscription of this nature, the cry of the old heralds on the demise of the Crown was of course instantly suggested—"Le roi est mort! Vive le roi!"—and one expected to find in such a record the griefs, real and simulated, for the royal luminary just departed, plentifully mixed with prudential salutations to the young sun in the act of rising above the horizon. It was apparent at a glance that such an expectation was well-founded; and naturally the interest in a collection of pieces of the character indicated would have been limited, had not another circumstance happened to excite curiosity. On turning over the leaves, the eye was caught by words that looked strange in the midst of Latin and Greek texts, however familiar in a plain English guise. I saw "Canada" recurring again and again, and "America," and other names to be read on maps of this western hemisphere, but inconceivable as appertaining in any way to the dead tongues of Greece and Rome. The explanation was this: the conquest of Canada had taken place just before the decease of George the Second. The academic versifiers of 1761, therefore, made a point of celebrating that

event and turning it to great account in their panegyrics of the reign just closed, introducing allusions to the same also in their loyal aspirations for the glory and fame of the new King.

While the volume was at hand, I rapidly made selections of passages containing the names that had arrested my attention, as a visitant from Canada, with one or two other passages possessing some interest of a cognate character. These memoranda, though absolutely of little value, I am desirous nevertheless of depositing, where, at all events, they may be consulted, should the exigencies of a Canadian student hereafter require authority for a Latinised or Grecised form of an American local proper name. I do not suppose that the old "learned" tongues are going wholly to die out amongst us. Such a result will be prevented by the select few who, it is not to be doubted, will, in a certain average, here as elsewhere, always emerge from the general community, possessed of a special aptitude for the mastery of languages. For the sake of those, comparatively few though they may be, who shall evince especial talent for linguistics, ancient and modern, our Canadian schools and colleges and universities will never cease to maintain a supply of instructors and guides. Nor, on the score of essential knowledge, in respect to the composition of modern English speech, and in respect to the nomenclature adopted in every department of science, would it be safe wholly to omit means and appliances for acquiring familiarity with what used preëminently to be called the learned languages. We conceive too that the literature appertaining to those tongues ought not to be left out of any plan of general education, for the further reasons, as well set forth lately by the accomplished Inspector of Schools for the Province of Ontario, in his annual Report (p. 12), that "it gives enlarged views, helps to lift the mind above a hard materialism, and to excite interest and sympathy in the experiences of human life."

Our extracts may also serve to add a touch or two to the general picture of the times of George the Second. An interest in regard to the era of that King has of late been revived in the public mind—a period of English history that had become misty in the retrospect of the generality. One of Thackeray's lectures on the "Four Georges" brought back George the Second and his surroundings to the popular imagination for a passing moment. The republication a few years back by Hotten, of Wright's "Caricature History of the Georges," contributed to the same result—a work containing "Annals of the House of Hanover, compiled from the squibs, broadsides, window-

pictures, lampoons and pictorial caricatures of the time," and accompanied by nearly four hundred illustrations on steel and wood. Since then a series of papers entitled "Historical Sketches of the Reign of George the Second," in successive numbers of Blackwood, has reawakened the curiosity of the reading public on the same subject. Of the sketches in Blackwood, Mrs. Oliphant is the writer. They are now published in collected form, and have been reprinted in the United States. In Mrs. Oliphant's volume, significantly enough, no chapter is devoted to the King himself, but one is given to the Queen, as being, in point of sense, the better man; George's good genius, while she lived, saving him and probably the nation from serious calamity. Sir Robert Walpole is sketched as "The Minister" of the era. Sir Robert has also lately been evoked from the shades for the contemplation of the modern public by Lord Lytton, in his rhymed comedy of "Walpole, or Every Man has his Price." Next we have Chesterfield, portrayed as "The Man of the World" of the period; with pictures of Pope as "The Poet;" of John Wesley as "The Reformer;" of Commodore Anson as "The Sailor;" of Richardson as "The Novelist;" of Hume as "The Sceptic;" of Hogarth as "The Painter." Chapters are devoted likewise to the Young Chevalier and Lady Mary Wortley Montagu. In depicting this remarkable group, no special occasion presented itself for delineating the denizens of the colleges and halls of the universities, engaged at their literary work. The notes here offered will give a momentary glimpse of them thus employed. It is in another relation that they are referred to in the sketch of Wesley. "The Reformer." Wolfe's career, in which we in Canada naturally feel a peculiar interest, was brilliant but very brief; otherwise we might have expected a chapter to have been assigned to him as "The Soldier" of the day. He also, or at least his name and fame, will come repeatedly before us in the course of our Oxford extracts. Of the whole era to which our attention is thus directed, it has been said, by a writer on the same subject in a late number of the *Quarterly Review*, that it was "a time of order without loyalty; of piety without faith; of poetry without rapture; of philosophy without science. In one word, it was an age without enthusiasm." But then, as the same writer adds, "the absence of enthusiasm is not necessarily fatal to the existence of a high sense of duty; a quiet, unobtrusive, religious spirit; an honest, if not a very profound, inquiry into the problems of human life, and the sources of human knowledge: while it is eminently favorable to that polished,

if cynical, literature which, while it makes emotion unpardonable, at least makes cant impossible." There was some enthusiasm, however, as we shall see; but it was of a barbaric, piratical cast; an enthusiasm, too, fortunate enough under the circumstances; for, it being too late to give heed to Polonius's wise rule, "Beware of entrance to a quarrel," the only thing left to be done was to adopt the residue of his precept—

"— but being in,

Beware, that the opposed may beware of thee."

From her connection with Hanover through the Georges, England was much mixed up with the internal disputes of Europe; and so was brought, all the more frequently, into direct collision with her ancient Gallic foe. The national enthusiasm of the era accordingly took the form of hostility to France, and an idolatry of the statesmen who could best devise plans by means of which the commerce and power of France might be destroyed. In church and state, this spirit was rampant, conventionally if not really. In the seats of learning it was carefully cherished in the youth of the land; and not the least carefully, as our extracts are about to show, by the masters of colleges, by the professors and tutors—

"— in the Attic bowers,

Where Oxford lifts to heaven her hundred towers."

It was not, however, while casually examining the volume in the Bodleian that I for the first time had experienced some surprise at suddenly seeing the new amidst the old—Canada and America mixed up with Latium and Hellas. Some years ago I happened to become the possessor of an old copy of the *Periegesis* of Dionysius. This is a Geography in Greek hexameters, quite Homeric in style, and very pleasant to read. Its author Dionysius was a Greek of Alexandria, and was employed, Pliny says, by one of the emperors, without specifying distinctly which, to make a survey of the Eastern parts of the world. He is supposed to have lived about the year A.D. 140. For the sake of distinguishing him from other notable persons bearing the same name, he is known from the title of his book *Periegesis*, as *Dionysius Periegetes*, i. e. the Ciccone, *Valet de place*, or Guide to remarkable localities.

On turning over the leaves of my old copy of the *Periegesis*, for the first time, I was startled at observing a sub-division of the poem headed in good Greek, Περὶ τῆς Ἀμερικῆς ἢ τῆς ἐπὶ δύσιν Ἰνδικῆς γῆς., i. e., "Concerning America or the West Indies;" and a few lines down

appeared the familiar name of our own Dominion, expressed in Greek characters, and helping to form a foot in a Homeric hexameter of excellent rhythm. On closer inspection I discovered that Dionysius had found an Oxford continuator in the person of a writer on Geography rather eminent in his day, Edward Wells, who, intending his edition of the *Periegesis* to be of practical use in the work of education, and to be committed to memory like the rules for the gender of nouns and the conjugation of verbs in the common grammars of the day, not only corrected the matter of Dionysius Periegetes, but also added to his poem some hundreds of lines, likewise in excellent Homeric Greek, descriptive of the portions of the earth disclosed to the knowledge of men since the days of Columbus. I transcribe as a specimen some of the lines which refer to America. It will be seen that Canada, Quebec, Hudson's Bay, Boston, New York and several other familiar cis-atlantic names, wear a singular aspect in the guise in which they here appear. We are to observe that when our pseudo-Dionysius wrote, Canada was still a French possession, and the territories down to Florida were English.

Ἀμερικὴν ἰσθμὸς διατέμνεται ἄνδιχα γαίην
 Σπειῶς, καὶ νοτίου πόντου μέσος ἠδὲ βορείου,
 Ὅν' ῥά τε τὸν Δαρτηνὸν ἐπωνυμίην ἐπέπουσι
 Τοῦ δ' ὕπερ, Ἀμερικὴ τετανυσμένη ἐστὶ βορείη,
 Νέρθε δὲ τοῦ, νοτίῃ ἔρῳ ταπρῶτα βορείην.
 Ἀμφ' ἄκτάς βορείτιδας, Ὑδσονίῳ ἐπὶ κόλπῳ,
 Ἐνθα νήη τέταται Κομβρίς, νήη ἔνθα Βρετανίς.
 Ἐξείης Φραγκῶν πεδίων νέον ἐκτείνυσται,
 Ἀμφίς εὐρρέιται Καναδὸν αἰπὸν ῥέεθρον
 Οὐνεκά μιν θ' ἑτέρως γαίην καλέουσι Κανάδην
 Ἐνθάδ' ὑπὲρ ποταμὸν Κηβεκκίδος ἐστὶ πτόλεθρον.
 Κεῖθεν ὑπὲρ ῥηγμίνα βορειάδος ἀμφιτρίτης,
 Ἀγγλῶν μακρὰ νότονδε νέμονται ἔκγονοι ἀνδρῶν
 Οἱ μὲν ναιετάουσι νέης λιπαρὸν πέδον Ἀγγλῆς,
 Ἐνθάδ' ὑπειράλιον Βοστωνίδος ἐστὶ πτόλεθρον
 Οἱ δὲ τε χῶρον, ἰδὲ πτόλιν Ἡβροκόιο νέοιο
 Οἱ δὲ νέης πέδον ἀμφότερον ναίουσι Ἱέρσης
 Οἱ δὲ τε του Πέννου γαίην παρος ἕλησσαν,
 Ἐνθάδ' εὐκτίμενον Φιλαδελφίως πτολίεθρον.
 Οἱ δ' αὖθις πεδίων καὶ ἐπώνυμιον ἄστν Μορίας.
 Οἱ δὲ τε παρθενικῆς τὸδ' ἐπώνυμιον οὐδας ἀνάσσης,
 Ἐνθάδ' ἐπωνυμίην Ἰακώβου ἐστὶ πτόλεθρον
 Οἱ δὲ τ' ἐπὶ κλησιν Καρόλου πέδον ἠδὲ πτόλεθρον,
 Ἀγγλιακῶν ὑπὲρ ἠπειροιο πανίστατοι ἀνδρῶν.
 Ἐξείης γαίην περαπέπταται ἀνθεμόεσσα
 Ἐς νότον, ἠχί περ ἀγχιάλος δόμος Αἰγουστίνου.

That is to say: "The land of America an isthmus, narrow, and midway between a southern and a northern sea, cuts in two: it, moreover, men surname the Darien: above it expands the Northern America; below it, the Southern. I shall speak first of the Northern. On the boreal coasts that line the Hudsonian Gulf on the one hand, extends a new Wales; on the other, a New Britain. Then next expands the Franks' new domain, on both sides the fair flowing Canada's deep stream, whence men call it, in other words, the land of Canada. There on the river is the city of Quebec. Thence southward far, along the boreal Amphitrite's shore, are distributed the descendants of English men. Some of them inhabit the fertile soil of a new England; there on the shore of the sea is the city of Boston; some of them, the country and city of York the new; some of them, the twofold region of a new Jersey; some of them, the once sylvan land of Penna—there is the well-built city of Philadelphia. Others of them again inhabit the soil and city named from Mary; and others, the area named from a virgin queen. There is the city surnamed of James; and others, the soil and city named from Charles, the most remote on the continent, of English men. Next is spread out to the south the land of Flowers, where upon the seaboard is Augustine's dwelling."

It will be noticed above, in the eleventh line, that the name "Canada" is applied to the river St. Lawrence; and the statement is made that "the surrounding country takes its name from the river." An occasion will arise in the course of the present paper to make some observations on this and some other points in the extract. The usage of designating the St. Lawrence as the great river of Canada, was for a time in vogue among early writers. Again: at line 1303, we have an enumeration of the islands appertaining to the American continent. The lines relating to Newfoundland are given, the name of the "fair-flowing" *Canada* occurring therein, again as designating the St. Lawrence,

Νῦν δ' Ἀτλαντιακοῦ εὐρὺν ῥόον ὠκεανοῖο
 Μακρὰ σὺ νηὶ ταμῶν ἐς Ἀμερῖδα γαίαν ἴκοιο·
 Ἐνθαδ' ἐπὶ προχοῆσιν εὐρῆϊταιο Καναδοῦ,
 Νῆσον ἀπειρεσίην νέον εὐροντ' ἔκγονοι ἀνδρῶν
 Ἑβρωπηίων, πέδον ἰχθῆεσσιν ἐραννόν·
 Ὡρέεται γὰρ τ' ἀμφὶ μάλ' ἰχθυόεσσα θάλασσα.

1303—1308.

That is: "Now speeding in thy bark afar, across the wide stream of the Atlantic ocean, come to the American land. There at the vast outlet

of the fair-flowing stream Canada, the offspring of European men have newly found an island of untold extent, a soil beloved of fishers, for round it roars a sea especially abounding in fish."

In the edition from which I have made the above extracts, the whole of the *Periegesis*, the continuation included, is accompanied by notes in Latin, and also by a line-for-line Latin version, after the manner of Clarke's Homer, in former days. As in the case of the work just named, the Latin verbatim rendering, especially of compound terms, and stock epithets, is amusing. But with this the reader need not be troubled. Simply as a specimen which will recall the grotesque kind of help that a few years back was considered necessary for students in their acquisition of Greek, I transcribe four lines, in which the familiar word *Canada* quaintly occurs :

Deinceps Francia nova extenditur,
Utriuque ad pulcherrimū Canadæ altum fluentum :
Quapropter ipsam etiam terram aliter vocant Canadam,
Ubi super fluvium Quebeciæ est oppidum. 1011-1014.

The humorous parody of this kind of elucidation of a Greek text, in one of Bishop Heber's youthful pieces, still preserved in his collected works, will probably be remembered, in which he speaks of

— κλεινὴν Λυκίην ἢ Βίλστονα ἢ Βρεμύχαμον,
Χαλκόπολιν, φίλον οἶκον ἀγάνορος Ἡφάιστοιο.

512-516.

accompanying the same with a version in the usual harsh, corduroy kind of Latin :

— nobilem Lyciam, ant Bilstonem, ant Bremichamum
Æris-civitatem, charam domum ob-virtutem-mirabilis Vulcani.

and illustrating all by elaborate Latin notes, after the manner of Brunek, Hermann and Dawes ; showing, for example, that here it was impossible the Asiatic Lycia could have been meant as some critics insantly contended ; but that *Wolverhampton*, "civitas a *lupis* nomen habens," was the place, inasmuch as the author is speaking of English towns, or Bilston, and Bremicham (Birmingham), the latter a city, as the supposed obscure Greek poet speaks, "devoted to the manufacture of brass, and the home beloved of the very manly Hephæstus."

We now proceed to give our excerpts from the volume in the Bodleian. The pieces contained in that folio are not, as will be seen, the crude exercises of junior fledglings in the university. The occasion

was so grave and dignified that it was deemed worthy to call forth the literary powers of the seniors, of professors and fellows and heads of colleges. Nevertheless, all the exercises have about them more or less of the school-boy ring, and in some of them possibly may be detected a tone not uninspired by a view of the substantial bounties at the disposal of the personages addressed or referred to.

Our first specimen will be from a copy of Ovidian hexameters and pentameters, by the Vice-Chancellor himself, Dr. Joseph Brown. The selection was made for the sake of the allusion to the recent conquests in North America, and the rather bold assignation to our St. Lawrence of the style and title of an Indus: "Each Indus," the Vice-Chancellor says, "is now subject to the power of Britain." The other must be the Indus proper, or else poetically the Ganges; and the allusion is to the virtual conquest of all India by the victories of Clive. Under this impression the extract was made. The sense may be different, as is noted below. The young King is thus apostrophised:

O Princeps Auguste! vide quæ pondera Famae
Sustineas, et quæ pozcat avitus honor.
Aspire quæsitos alio sub sole triumphos;
Accessit regni Indus uterque tuis.

* * * * *

Conciliare animos, populo imperitare volenti,
Illa sit ambitio, palma sit illa Tibi.
Hæc tæc bella geras, certos habitura triumphos,
Civitis rixæ Victor et invidiæ.
Seditio procul absit, et illætabile murmur,
Atque omnes æquo federe jungat amor:
Tene magis saluum populus velit, an populum Tu—
Sola sit hæc nullo lis divimenda die.

"O august Prince! see what a burden of glory thou sustainest, and what demands the honours gained by thy grandsire entail! Behold under another sky triumphs won! Each Indus now is added to thy realms. To conciliate hearts, to rule a willing people—let this be thy ambition, this thy prize! Victorious over civil strife and envy, let such be thy wars, destined to a sure triumph. Avaunt sedition and joyless complaint! let love unite all in one just league! Let this be the sole question—never to be decided—whether thy people most wish thee well, or thou thy people!"

In the composition of Dr. Musgrave, Provost of Oriel, who also chose the elegiac couplet, we have Canada and the St. Lawrence intro-

duced. These names occur in an address to the shade of the deceased King, George the Second, thus :

Te penes arbitrium pelagi ; Tibi, sospite classe,
 Neptunus gemini contulit orbis opes.
 Te Canadæ tremuere lacus, Laurentius ipse,
 Auspice Te, placidas volvit amicus aquas ;
 Quæque tenent Nigrum Mauri, quique ultima Gangis
 Littora flava, tuo colla dedere jugo.

“ With thee was the control of the sea : on thee, thy fleet kept safe, Neptune conferred the wealth of two hemispheres. Before thee the lakes of Canada trembled : under thy auspices the St. Lawrence itself, now a friendly stream, rolled down its waves appeased. The swart Moors, as well those who possess the Niger, as those who possess the scorched shores of the far Ganges, yielded their necks to thy yoke.”

The allusion to “Niger” is to the capture, a year or two previously, of the forts St. Louis and Goree, on or near the river Senegal.

The Rector of Exeter College, Dr. F. Webber, contributed some *Alcaic* stanzas. There is in the extract here given no reference to local names on this side the ocean. But we have in it a clever working out of the setting-and-rising-sun metaphor. He speaks of the recent royal death, and the recent royal accession, in these terms :

Inter triumphos Georgius occidit !
 Nec clarior sol oceano subit,
 Cum flammeo splendore præbet
 Indicium reditûs sereni.
 At, uno adempto Lumine patriæ,
 En surgit alter Georgius, altera
 Lux ! et sui Regis renidet
 Auspiciis recreata Tellus.

“ Amidst his triumphs fell our George ! And never more brilliantly set sun in ocean, when with fiery glow it gives promise of fair return. But lo ! no sooner is one luminary of the father-land taken away, than another springs up—another George : and reanimated by the omen of its King, the land regains its smile.”

The *Alcaic* stanza was also selected by Dr. Randolph, President of Corpus, for his exercise. He celebrates the conquest of Canada, and names the St. Lawrence. He addresses himself thus to the young King : He shows himself a careful student of Horace and a master of Latin.

Pœcans orbis consiliis tuis
 Irrupta gaudet fœdera jungere,
 Geniesque Te, Rex, bellicosæ
 Compositis venerantur armis.
 Dediscit artes perfida Gallia;
 Mansuescit Indus, scalpraque projicit,
 Laurentique immite flumen
 Volvit aquas taciturniores.
 Mercator audax æquora transvolat,
 Plenoque cornu copia cernitur,
 Frandemque propulsat scelisque
 Rex animo et patriâ Britannus.

"The whole earth, restored to peace by thy counsels, rejoices in forming inviolable leagues; and warlike nations, unitedly laying aside their arms, venerate thee, O King! Treacherous Gaul unlearns her wiles: the Indian ceases to be savage, and throws away his dread knife: St. Lawrence's ruthless stream rolls down his waves less ravingly. The daring trader traverses the ocean, and Plenty with full horn is to be seen. Trickery and guilt are utterly repelled by a King in soul, as by birth, a Briton."

We have, of course, in the closing expression, an allusion to the young King's first speech from the throne, in which, it is said, he inserted with his own hand a paragraph stating that "he gloried in the name of Briton," thus differencing himself from his immediate predecessors, who were German-born. The text of the paragraph referred to is as follows: "Born and educated in this country, I glory in the name of Briton; and the peculiar happiness of my life will ever consist in promoting the welfare of a people whose loyalty and warm affection to me I consider as the greatest and most permanent security of my throne; and I doubt not but their steadiness in those principles will equal the firmness of my invariable resolution to adhere to and strengthen this excellent constitution in church and state, and to maintain the toleration inviolable."

In some vigorous heroic verse, by a fellow of Magdalen, John Hall, "S. T. B.," or Bachelor of Theology, we have an express reference to Wolfe, the plains of Abraham, and the conquest of Canada. The lines included in our extract are an indignant address to France:

En! Tibi in Hesperiiis quo cedunt, Gallia, terris
 Insidiæ, turpesque doli, cædesque nefandæ!
 Divisi impatiens regni, tu cuncta volebas
 Imperio premere et dominari sola per orbem.

At sæva instantem non arma avertere cladem,
 Non rupes poterant, cum in prælia duceret ultor
 Wolfius accensas metuendo Marte catervas!
 Ergo expugnatas arces, eversaque castra,
 Nequicquam mœres, fractis ingloria telis.
 Ergo iterum vastata diu tua rura, Colone,
 Pace colas, nec te cultro jam terreat Indus
 Crudelis, Gallusque Indo crudelior hostes.
 Felix rura colas: hæc Georgius otia fecit.

“Behold, O Gaul! to what end thy plots and base wiles and nefarious blood-thirstiness have come, in the lands of the West. Refusing to endure a divided rule, thou didst aim, by military power, to subdue all things, and to lord it throughout the earth alone! But ruthless armaments availed not, nor rocky fastnesses, to avert from thee quick destruction, when Wolfe, the avenger, brought into the field his cohorts, fired by dread-inspiring Mars. Here is the reason why thou, shorn of glory, thy weapons shattered, bewailest in vain stormed citadels, demolished fortresses! Here is the reason why thou, O colonist, now again tillest in peace thy fields devastated so long: and neither the inhuman Indian affrighteth thee with his knife, nor thy Gallic foe, than Indian more inhuman. All blest, till thou thy fields. For thee, this repose a George hath secured.”

The production of John Smith Bugden, gentleman co-lonizer of Trinity (“Coll. SS. Trin. Sup. Ord. Com.”), is likewise in heroic metre. He moulds into shapely classic forms the names of Acadia, Louisbourg, Quebec, Ontario and the Mississippi. He represents the French King, Louis XV, on hearing of the decease of George II, as bidding his nobles not to imagine that that event would unfavorably affect the fortunes of England. The reference to our own Lake Ontario is especially interesting. He thus speaks to them:

— Suetas torpere in prælia vires
 Creditis Angligenum, minuire ingenia cepta?
 En superest sceptri, superest virtutis avitæ,
 Georgius, auspiciis æque felicibus, hæres.
 Ille animis veteres odii-que sequacibus iras
 Implebit, belloque secundo quicquid agendum
 Resisterit, paribus cumulabit protinus armis.
 Fœdera nunc violasse pudet, nunc pœnitet ultrò
 Acadie fines tetigisse, incertaque rura!
 Occiduo tulerit quantos ex axe, videtis,
 Longævi dudum Regis fortuna, triumphos.

Ipsa jacet Lodoïca solo convulsa, minaeque
 Murorum ingentes, disjectaque moenia fumant,
 Umbriferis frustra se munit ardua saxis,
 Vallosque implicuit vallis (victoria tanto
 Hostibus empta licet Ductore) arx fida Quebeci.
 Jamque novæ gentes et centum uberrima regna,
 Se Britonum titulis ultro regalibus addunt.
 Ex quo præruptis scopulis plaga pinea vastum
 Obsidet Osvegum, sonituque per arva marino
 Latæ fremit, lacuumque Ontario maxima sævit;
 Ad cultas procul usque oras, Mississippi præceps
 In mare quæ refluxum sublimi volvitur ore;
 Prælia magnanimi novus ille Georgius ultor
 Instaurabit avi, propriumque tuebitur Indum
 Victor, et Hesperio latè dominabitur orbi.

"Think ye a torpor is coming over the practised power of the English race for war, or that the vastness of their designs is lessening? Lo! there survives a George, heir under equally happy auspices to his grandsire's sceptre, to his grandsire's valour. He will maintain the full measure of the ancient quarrels with supplies of energy and persistent hate; and whatever for a successful war remains to be done, he will forthwith, with armaments like the former, fully accomplish. It shames me now that I broke the treaty; it repenteth me now that I wantonly meddled with the boundaries of Acadia, and the tracts left undefined! Ye see what triumphs the fortune of the long-lived King hath lately wrested from the western world! Louisbourg is razed to the ground; its vast threatening walls, its shattered fortifications, smoke! In vain did the trusty fortress of Quebec, raised aloft on shadowy rocks, strengthen and environ itself with stockade upon stockade—paid for by the foe though that success was, by the life of a commander so great! And now new tribes, and a hundred fertile domains, voluntarily swell the honours appertaining to the King of the British people. From the point where, on precipitous rocks, a region of pines surrounds the lonely Oswego, and with a sound like that of the sea, heard over a wide space, Ontario, greatest of lakes, roars and rages, even unto the cultured banks afar, where the swift Mississippi, with front upreared, plunges into the tidal sea,—he, this new George, this new avenger, will begin afresh his grandsire's wars, will guard an Indus of his own, and will lord it far and wide within the Hesperian hemisphere."

"Angligenum," in the second line, is, of course, a contraction for "Angligenotum," from Angligeni, a mediæval word for "men English-

born." Another term of the same era, for "Englishmen," is "Angligenenses," a word familiar by reason of the well known monkish distich,

Chronica si peuses, eum pugnant Oxonienses.
Post paucos meuses, volat ira per Angligenenses.

a couplet quoted not long since in the British House of Commons, in relation to the agitations occasioned throughout the empire by Oxford controversies. It referred originally to faction fights between Northern men and Southern men, between Welshmen and Saxons, which filled the streets and neighbouring fields with tumult and bloodshed. The treaty of which Louis is made to regret the violation, in line 8, is that of Utrecht. By the 12th article of the treaty of Utrecht, "all Nova Scotia, or Acadia, with its ancient limits, and with all its dependencies," was ceded to the Crown of Great Britain. The French authorities afterwards contended that Nova Scotia comprehended only the Peninsula, and did not extend beyond the Isthmus: whereas the charter of James I. to Sir William Alexander, and Sir William's own map, as old as the charter, demonstrated that the ancient limits of the country so named included a vast tract of land, besides the peninsula, reaching along the coast till it joined New England; and extending up the country till it was bounded by the south side of the St. Lawrence. By the 15th article of the treaty of Utrecht, "the subjects of France, inhabitants of Canada and elsewhere, were not to disturb or molest, in any manner whatsoever, the Five Nation Indians, which, the article says, are subject to Great Britain, nor its other American allies." Notwithstanding, a writer in the *Gentleman's Magazine*, for December, 1759, sets forth, "while the French usurpations went on so insolently in Nova Scotia, the plan was carrying on with equal perfidy on the banks of the Ohio; a country, the inhabitants of which, says that writer, had been in alliance with the English above a hundred years ago, to which also we had a claim, as being a conquest of the Five Nations, and from which, therefore, the French were excluded by the 15th article of the treaty of Utrecht." We observe from line 20 that Lake Ontario had by some means acquired a reputation for tempestuousness. In the thirteenth of the Duddon Sonnets, Wordsworth also, at a later period, sang of

"—— the gusts that lash
The matted forests of Ontario's shore,
By wasteful steel unsmitten."

The adroit Latinist has, in line 22, made "Mississippi" manageable, manipulating it into "Missippia." By "Indus," in line 25, the

St. Lawrence is, as we suppose again, intended. It is possible, however, that here, and in the other places as well, where the word occurs in these extracts, "Indus" may be "the Indian," meaning the Indian races.

Our next excerpt is from the exercise of Thomas Baker, "Portionista," as he is styled, of Merton. "Portionista," pensioner, or exhibitor, has been strangely vernacularized at Merton into "postmaster." The metre is epic or heroic. We again have allusions to the conquests of Cape Breton and Canada; and the St. Lawrence is named. The battle of Minden is celebrated; and the capture of Goree. He compares the successes of George II. over France on the continent of Europe to those of Edward III. He thus speaks:

Vidimus Edvardi veteres revirescere laurus;
 Vidimus Angliæ metuentes signa catervæ
 Gallorum trepidare acies Germania prisce
 Conscia virtutis, Britonum mirata triumphos,
 Nuper Mindenti obstupuit miracula pugne.
 Addam urbes Lybie domitas, captæque Bretonæ
 Duplex obsidium; dicam superaddita nostris,
 Sub duce pro patriâ egregie morientæ, triumphis
 Aeva, ubi Laurenti in latum se porrigit æquor.

"We have seen renewed the ancient laurels of an Edward. We have seen the Gallic armies tremble through fear of the standards of an English cohort. Germany, mindful of valour evinced of old, full of wonder already at triumphs won by Britons, lately stood amazed at prodigies achieved in the fight at Minden. I will add the reduction of African towns; the twofold blockade in the capture of Cape Breton: I will name the accession to our conquests, under the Chief who for his country so nobly fell, of the fields where the vast surface of the St. Lawrence spreads itself abroad."

This association of Minden with "the fields where the St. Lawrence spreads itself" will remind the reader of a passage in Langhorne's "Country Justice," the last line of which has become a stock quotation. (He is speaking of a poor vagrant culprit, the child of a soldier's widow):

Cold on Canadian hills, on Minden's plain,
 Perhaps that parent mourn'd her soldier slain;
 Bent o'er her babe, her eyes dissolved in dew,
 The big drops mingled with the milk he drew,
 Gave the sad presage of his future years,
 The child of misery, baptized in tears.

In the lines selected from the hexameters of Henry Jerome de Sales, gentleman commoner of Queen's, we have Niagara named, the St. Lawrence and the Ohio. He utters a lament on the death of the King :

Oecidit heu patriæ columen ! Te, maxime Princeps,
 Plebs, proceresque dolent, quin rusticus ipse per arva
 Auspiciis secura tuis et nescia belli,
 Sineeros fundens luctus lacrymasque, dolorem
 Exprimit, et raptos Britonum deplorat honores.
 Heu citò vanescit vitæ decus ! heu citò rerum
 Transit honos ! frustrâ mandata Britannica classes
 Vidimus invictas subjectum ferre per æquor ;
 Ingentes animos frustrâ miratus arenas
 Horribiles inter Mauros, desertaque tesqua
 Gallorum invalidas contundere viderat iras.
 Heu frustrâ sævi positâ feritate tyranni
 Extremi ad fines orientis, et arva beata
 Auratis in quæ Ganges devolvitur undis,
 Ignotas Britonum nomen coluere per oras.
 Consiliis frustrâ prudentibus usus, et altâ
 Omnipotentis ope, victricia fulmina latè
 Sparsisti : frustrâ partos sine cæde triumphos
 Viderat horrisonis torrens Niagara fluentis,
 Nequicquam insidias Indorum vidit inanes
 Debellata Ohio, atque, æterni causa doloris,
 Subjectas tibi volvebat Laurentius undas.

“ Alas ! the country's stay hath fallen ! Thee, great Prince, commons and nobles lament : nay, in the fields, rendered through thy providence secure and undevastated by war, the very boor expresses his grief by unfeigned lamentations and tears, and bemoans the snatching away of the pride of the British people. Alas ! how swiftly vanisheth life's grace ! how swiftly passeth away the glory of earthly possessions ! In vain have we beheld invincible fleets bearing the behests of Britain across the subject main : in vain the Moor, amazed, amidst his horrid sands and desert wilds, beheld mighty spirits quelling the strong rage of the Gauls. Alas ! throughout regions unexplored, to the bounds of the far East and the happy fields towards which Ganges rolls, with waters that bring down gold, in vain have barbarian chiefs, laying aside their ferocity, revered the British name ! In vain, leaning on wise counsels and the help of the Most High, hast thou dealt thy victorious bolts far and wide ! In vain, with dread-sounding billows, did the down-rushing Niagara behold bloodless victories won. To no purpose

did vanquished Ohio behold the ambuscades of savages made of none effect; and, source of woe unending! St. Lawrence pour down his tide, subject unto Thee!"

It will be observed that the penultimate syllable of Niagara has, in the above Latin lines, the quantity which it possessed when the name first fell on the ear of Europeans. The line in Goldsmith's *Traveller* will be remembered:

Have we not seen, at Pleasure's lordly call,
The smiling, long-frequented village fall?
Beheld the duteous son, the sire decayed,
The modest matron, and the blushing maid,
Forc'd from their homes, a melancholy train,
To traverse climes beyond the western main,
Where wild Oswego spreads her swamps around,
And Niagara stuns with thund'ring sound?

Like other native names, Niagara has been subjected to a process of abbreviation and shaping. It properly begins with a nasal *On*. The following forms of the word are to be read in early books on Canada: Iagera, Iagare, Jagera, Jagare, Jagera, Niagaro, Niagra, Niagro, Oakinagaro, Ochiagara, Ochjagara, Oetjagara, Ohniagero, Oncageragh, Oncagoragh, Oncigra, Oneygra, Ongayerae, Oniagara, Oniagorah, Oniagra, Oniagro, Onjagara, Onjagera, Onjagora, Onjagore, Onjagoro, Onjagra, Onnyagaro, Onyagara, Onyagare, Onyagaro, Onyagoro, Onyagars, Onyagra, Onyagro, Onyegra, Yagero, Yangree. In the Jesuit *Relation* for 1641, we have Onguiaahra.

Our English system of accentuation misleads us in respect to the quantity of syllables in native words. The aborigines lay an almost equal stress on every syllable: thus it happens that, although their language, when reduced to writing, seems to consist of words of an unconscionable length, it sounds, when spoken, monosyllabic. Ohio, too, it may be observed, has here its middle syllable short. We find it short in other early productions. Like the shortening of the penult of Niagara, the lengthening of that of Ohio is an English modernism. Ohio occurs in the old books as Oio and Oyo.

For the sake of a clever transfer into Latin of the idea of our national flag, we made an extract from P. Methuen's production. Otherwise, in the lines presented there is nothing especially interesting. Indus therein seems to indicate the river; although again Indian or Hindoo may be intended. The writer was a gentleman commoner of Corpus Christi College. He is speaking of the late royal death:

Ah! quoties memori revocantes pectore, Regem
 Sublatum quærent Britones, luctuque recenti
 Tam cari capitis quoties jactura recurret,
 Dum redit in mentem veri pia cura Parentis,
 Sancti juris amor, mitissima gratia sceptri,
 Et blandi mores, atque artes mille benigni
 Imperii?—At non sola dedit pax aurea laudem;
 Nec minus emicuit memorabile nomen in armis,
 Per mare, per terras, quæcunque sub auspice tanto
 Anglia victrices turmas metuenda per orbem
 Miserit, extremasque Indi tremefecerit oras,
 Sanguineumve Crucis signum (dirum hostibus omen!)
 Dant ventis agitare per æquora lata carinae.

“Ah! recalling him, how oft, with faithful hearts, will Britons sigh for the King of whom they have been bereft: how oft with fresh grief will the loss of so dear a one come back, whilst to their minds recur his true paternal solicitude, his love of the sacred right; the gentle graciousness of his sway, his condescending manner, his countless modes of exercising a benignant rule! Yet not alone did golden peace win him renown: not less did his name shine forth conspicuous for deeds of arms, by sea and land; wherever, under guardianship so august, England, feared throughout the world, hath sent forth her victorious bands, and made tremble the remote shores of the Indus; wherever her ships unfold to the winds on the broad sea, the blood-red cross, to foemen, presage of woe!”

A fellow-commoner of Trinity, John Cussans, contributed some *Alcaics*; and therein he imagines the shade of George II. in Hades meeting the shades of his son Frederick and of his own Queen Caroline. The substance of their talk, which is about affairs in the upper regions, is briefly given. Whilst they converse, the ghost of Wolfe joins them for a moment. It will be remembered that George III. was not the son, but the grandson of George II. :

Prolis frequentes ut juvat invicem
 Audire plausus! Ut, patriæ memor,
 Uterque victrices Britannum
 Assiduâ bibit aure landes!
 Nec longum; et altis gressibus Wolfius,
 Visâ coronâ, se socium inserit;
 Belli tumultus usitatos
 Victor adhuc meditatur Heros:
 Fractoque postquam milite Galliam
 Suetis fugatam cedere finibus

Exaudii, inceptisque culmen
 Appositum subito triumphis,
 Lætus citato se rapit impetu,
 Nec plura querit: tum sua, conscia
 Virtute nixus, gesta crebrò
 Dinumerat, patriasque laurus.

“How it delighteth them mutually to hear the frequent commendations of their descendant! Still mindful of fatherland, how each of them drinks in with eager ear the praises of the victorious British race! Nor is the interval long before, observing the concourse, Wolfe, with solemn stride, joins them: the victor-hero even yet thinks over the turmoils of war to which he was used; and when he hears that Gaul, its military power broken, hath been made to flee from its wonted limits and to succumb; and that to the triumph begun by himself a crown was swiftly put, he, filled with joy, hurries away, and asks no more. Then, sure of his own conscious merit, he rapidly reckons up his own exploits and his country’s glories.”

It will not be altogether out of place to mention here that Cruden dedicated the first edition of his well-known *Concordance* to the Queen Caroline, of George II., and to give a specimen of the style he employs addressing her on the occasion:

“The beauty of your person,” he says, “and the fine accomplishments of your mind, were so celebrated in your father’s court, that there was no prince in the Empire, who had room for such an alliance, that was not ambitious of gaining a princess of such noble virtues into his family, either as a daughter or as a consort. And though the heir to all the dominions of the house of Austria was desirous of your alliance, yet you generously declined the prospect of a crown that was inconsistent with the enjoyment of your religion.”

The talent and skill of several members of the magnificent college of Christ Church, graduate and undergraduate, noble, gentle and simple, were put in requisition. For one, we have Viscount Beauchamp, eldest son of the Earl of Hertford, expressing himself in dignified heroics. (His full name and style stand as a signature at the end of his composition in this wise: “Franciscus Seymour Conway, Vice-Comes de Beauchamp, Honoratissimi Comitum de Hertford, Fil. natu maximus, ex Æde Christi.”) The piece is addressed *Ad Regem* in the usual strain. We quote the passage which contains the word *America*:

Aspice jam quantis se attollat gloria rebus
 Angligenùm! spoliis illic, frænoque potita
 Supposito victrix dominatur in æquore classis;

Hic nova captivis fluitant insignia muris
 America; validas sensit Germania vires,
 Sensit et extremus septem per flumina Ganges, &c. &c.

“Lo! by what exploits the glory of the English race mounts high! Yonder, possessing itself of spoils and of the power of control, their victorious fleet dominates the subject ocean: here, from the captured fortresses of America their ensign floats, a novelty. Germany hath felt their prowess: remote Ganges along its sevenfold tide hath felt it.”

Charles Agar, B.A., student of Christ Church, likewise addresses the King. He introduces the St. Lawrence by name:

Jam Britonum genus omne simul Regemque Patremque
 Te solum vocat, afflicti succurrere rebus
 Qui poteris, regnoque graves impendere curas.
 Seu spectas vestris Libyæ quæ terra subacta
 Imperiis effundit opes, et lætius effert
 Libertas se pulchra, jugo vinculisque soluta
 Jam primum: seu quæ sævo Germania fervet
 Milite, tot cædes nondum miserata suorum,
 Irarum impatiens: seu quæ Laurentius amnis
 Litora jam tandem pacatis alluit undis.
 Hæc tibi sint curæ, Tuque hæc servare memento.

“Thee solely, the whole British race salutes at once King and Father, as being able to give aid to their troubled affairs, and to bestow earnest care on the Empire. Whether thy glance is directed to where Libya, subjected to thy sway, pours forth her wealth, where fair Freedom bears herself all the more joyously for now being for the first time from yoke and fetter released; or to where Germany, with her fierce soldiery, rages, unable to restrain her wrath, unpitying yet the multiplied deaths of her own sons; or to where the Laurentian stream laves its shores at length at peace. Let these possessions be thy care: these possessions be thou mindful to guard.”

Another member of Christ Church, Robert Bernard, a fellow-commoner, vents his patriotic enthusiasm in senarian iambics. We give the sentence in which he finely personifies the St. Lawrence, as poets are wont to do with noble streams. He applies to the Canadian stream the title of “Father,” which it is awkward to attach in English to our river. We can say with propriety Father Thames, Father Rhine, Father Tiber; but from the associations connected with the proper name “St. Lawrence,” we feel that it is impossible poetically to prefix “Father” to it, when designating our river. He alludes to pageants

exhibited in the streets during the rejoicings for successes in the East and West. The Latin signature at the end informs us that Mr. Bernard was the eldest son of a baronet. It thus runs: "Robertus Bernard, Bar. Fil. Nat. Max., ex Æde Christi, sup. ord. com." He apostrophises Britain:

O prole gestiens virum, Britannia,
 Cui cærulæ per impotentia freta
 Dedere fasces imperi Nereides,
 Quali tuorum læta plausu compita,
 Cum rapta Georgio viderent auspice
 Tropæa victis hostibus deducier!
 Hic aurifer reconditos Ganges sinus
 Tibi recluserit; hic pater Laurentius
 Ibat minori vortice; hic portus tuos
 Alacris subacto pinus intrat Hespero, &c. &c.

"O Britain! rejoicing in a progeny of true men, to whom over all the raging seas the green Nereids have given the fasces of empire, with what cheering from thy sons were thy streets made joyous, when, under the auspices of thy George, they beheld the trophies won from the vanquished foe borne along! Here for thee the gold-bearing Ganges disclosed its sinuous windings long concealed: here St. Lawrence (pater Laurentius) flowed, its whirling tide abashed: here, the Western world subdued, thy swift barks are seen entering its ports, now thine own."

John Wodchouse, also the eldest son of a baronet, and a fellow-com-mener of Christ Church, adopts the metre chosen by Mr. Bernard. He cleverly imagines a veteran narrating, over his cups, to his great grand-son, exploits destined to be performed during the reign of the new King. He expressly names America, and refers to its vast lakes:

Festis diebus lætus inter pocula
 Miles, revinctus lauræ canum caput
 Hoc Rege gesta, vel triumphos nobiles
 Jaetabit olim: et, Georgii senis memor,
 Qui militaret ipse patria procul,
 Quæ dux et ipse gloriosa fecerint:
 Americæ sinus, et immanes lacus,
 Comata sylvis montium cacumina,
 Gravesque lapsus fluminum, urbium situs,
 Et barbarorum corpora, et vultus truces,
 Et sæva dicat arma, et usus horridos:
 Dum mira pronepos stupebit audiens,
 Et vera forsân credet esse fabulas.

"Joyful amid his cups on festive days, his gray head crowned with laurels, the soldier will boast hereafter of his exploits under this King, and noble triumphs won; and, remembering the former George, who himself also waged wars far from fatherland, will tell of glorious deeds done by himself and his chief; will tell of the gulfs and huge lakes of America, of mountain summits clothed with forests, of sternly-rushing rivers, of finely seated cities, of the forms and murderous looks of savages, of their dire implements of war, their horrific customs: whilst his great-grandson, listening to these marvels, will stand amazed, and, it may be, deem fabulous that which is true."

We have in the *Gentleman's Magazine* for March 1759, a glimpse, somewhat too realistic, of a group, of whom it is to be hoped some survived to fulfil the poet's prediction:

"On Tuesday, the 13th instant," we are told, "about eighty Highlanders, wounded at the battle of Ticonderago, in America, set out from Portsmouth in waggons, in order to be sent, some to hospitals for cure, others to Chelsea Hospital, and the rest to return to their own country. Some of them, it is added, were so lacerated by the slugs and broken nails which the enemy fired, that they were deemed incurable."

The Regius Professor of Medicine, Dr. John Kelly, also a member of Christ Church, gives proof that the cares of his profession had not caused him to forget how to construct hexameters. We extract the passage where he names America. He is eulogising the late King:

— Virtutis præcepta secutus
 Impiger ille aderat quæ divæ causa vocabat
 Libertatis; eam firmâ defendere dextrâ
 Unica erat cura: Americæ quin barbara Pubes
 Jura Britannorum sevis agnovit in oris,
 Duraque consuerant mitescere corda, Georgi
 Præsidio — &c.

"Obeying the dictates of valour, wherever the cause of god-like Liberty summoned, he was instantly present: her to defend with strong right hand was his one care. Moreover, under the guardianship of our George, the barbarian youth of America, in all their savage coasts, became acquainted with the laws of Britons, and their stern hearts grew familiar with gentleness."

Here is a brief extract from the production of another Christ Church man, John Crewe, senior, a fellow-commoner. He names Canada:

En! nomen Britonum quaquâ patet Orbis, ab Ortu
 Solis ad Occasum, veneratur decolor Indus

Qui Gangen potat, Canadæ in montibus errans
Incultus, certo sibi victum quæritat arcu.

“Lo! wherever the wide world spreads, from rise to set of sun, the swart Indian reveres the British name: the Indian who quaffs the Ganges, and he who, wandering rude on Canadian hills, is ever on the search, with unerring bow, for food.”

Once more: a member of Christ Church, a fellow-commoner, bearing a name of archaic tone, Chaloner Arcedeckne, appears as an encomiast of the late King, whose shade he addresses. While recounting the perils from climate experienced in the war on this continent, he names the St. Lawrence, thus:

— Tu, crescentem, Rex magne, Britannis
Latiùs extendens per inhospita litora fumam,
Tentabas nova bella; licet de montibus altis
Concretas nive devolvat Laurentius undas,
Pennatusque gerat miles furtiva sub aspris
Bella latens dumis, et sylvâ tectus opacâ.

“Thou, great King, while extending for the British people, wider than ever, over inhospitable regions, their growing fame, didst engage in novel warrings, despite the St. Lawrence rolling down from vast heights his glacial masses, and the feather-cinctured brave, waging a stealthy warfare, lurking in rough thickets, protected by dense forests.”

My last extract in Latin will be from some choriambic stanzas, after the manner of Horace in the ode *Scriberis Vario*, and elsewhere. The author is no less a personage than the Duke of Beaufort of the day. He was of Oriel. The signature runs thus: “*Illustrissimus Princeps Henricus, dux de Beaufort, à coll. Oriel.*” We again have Canada expressly mentioned. Under the name of Agrippa, the right-hand man of Augustus, the elder Pitt is personified. The young King is adroitly converted into Octavius; and George II. is then, with some appropriateness, spoken of as the deified Julius. The whole composition shows great tact and skill. The poem is addressed to the new King. We select the passage where Canada is met with, in very classic company:

Nec te peniteat quòd mediis novus
Rerum nudis subeas: En lateri assidet
Agrippa eloquiis et consiliis potens,
Octavi Juvenis, Tuo!
Sævi illo moderante impavidâ manu
Belli fræna, niger solibus Africus,

Semotæ et Canadæ barbarus incola,
 Duris pellibus horridus,
 Senserunt Britonûm quid potuit manus,
 Fortunâ comite et Consilio duce:
 Dum portu latuit Gallia conscio,
 Ventis surda vocantibus
 Orbem jam dubiis undique præliis
 Vexatum, ad Superos sidere Julio
 Evecto, ecce tuis, maxime Principum,
 Pacandum auspiciis vides!

“Grieve not that thou, a novice, art plunging into the very midst of the waves of public affairs. Lo! at thy side, O young Octavius, sits an Agrippa, powerful in speech and counsel. While he with fearless hand hath been guiding the reins of ruthless war, the African, sunburnt to blackness, and the savage denizens of far Canada, shaggily covered with undressed skins, have felt what a band of Britons, attended by good fortune and guided by prudence, could do. Whilst deaf to the winds inviting her forth, Gaul hath within her secret haven hidden herself, lo! thou, O greatest of princes, now that the star of Julius has risen to the skies, beholdest the whole globe, long harassed on every side by dubious strifes, destined under thy auspices to be reduced to peace.”

In November 20–22, 1759, Admiral Sir Edward Hawke, at the head of thirty-three ships of the line and frigates, partly destroyed and partly drove back into the river Villaine, the Brest fleet :

“In attacking a flying enemy,” Sir Edward, in his despatch, says, “it was impossible, in the space of a short winter’s day, that all our ships should be able to get into action, or all those of the enemy brought to it. The commanders and companies of such as did come up with the rear of the French, behaved with the greatest intrepidity, and gave the strongest proof of a true British spirit. In the same manner, I am satisfied, would those have acquitted themselves, whose bad-going ships, or the distance they were at in the morning, prevented from getting up. When I consider the season of the year, the hard gales on the day of action, a flying enemy, the shortness of the day, and the coast we were on, I can boldly affirm, that all that could possibly be done, has been done. Had we had but two hours more daylight, the whole had been totally destroyed, or taken, for we were almost up with their van when night overtook us.”

From one of the exercises in Greek verse, I made a brief excerpt, because it exhibited the name of Canada, which, as we have seen before, falls very readily into the ranks, in the nomenclature of the Greek language. J. Wills, scholar of Wadham, laments the death of the King in a strain quite Theocritean, thus :

Οἱ παρὰ τὸν Γάγγην ἱερὸν μελανώχρους Ἴνδοι
 Θαυμάζοντο γέροντ' ἑρικυδέα πάντα δάμοντα.
 Καὶ ΚΑΝΑΔΗ Γάλλους ἔκθαμβος ὄρατο φύγοντας,
 Χείρας ὀρεξαμένη τε καὶ ὄρκια πιστὰ τάμουσα.
 Αἰτὸς δ', αἶ, νῦν ὤλετ', ἀδευκέϊ ὤλετ' ὀλέθρα
 Φίλιπτος, αἶ, Βασιλεύς, μέγ' ἀπώλετο χάρμα Βρετάνων.

“The swart Hindoos, on the banks of the sacred Ganges, wondered at the illustrious old man who conquered all things; and Canada, amazed, beheld the Gauls routed, stretching forth her hands and entering into firm treaties. But He, alas! now hath perished, hath perished by a woeful stroke. The King best beloved, alas! the chief joy of the British race, hath perished!”

“The chief joy of the British race hath perished!” Curiously enough, Thackeray, in his “Four Georges,” avers that the death of George II. was the beginning of an era of misfortune to England. “It was lucky,” he says, “for us that our first Georges were not more high-minded men; especially fortunate that they loved Hanover so much as to leave England to have her own way. Our chief troubles began when we got a King who gloried in the name of Briton, and, being born in the country, proposed to rule it.”

Here is a specimen of the scenes going on among “the swart Hindoos,” along the Coromandel coast, in 1759. We quote from a report on the French side. On the 29th of April, Count Dache is off the town of Gondelour, in command of the French fleet, when a signal is given of the approach of an English squadron of nine ships. The narrative then proceeds: M. Dache immediately drew up in line of battle. At two in the afternoon the engagement began, and continued till night with great vivacity on both sides. The English retired to Madras, to repair the damage they had received. On June 1st, the English fleet, after being repaired at Madras, was again seen approaching. Count Dache immediately got under sail; but the English, rather than venture a second engagement, again retired to the coast of Madras. On the 26th of July, the English fleet again appeared; and on August 3rd, at one in the afternoon, an engagement began, “which continued with the utmost fury for above two hours.” The English squadron suffered greatly in the action; and Count Dache, the account says, would have had the whole advantage, had it not been for the accident that happened on board his ship and the *Comte de Provence*, by the combustibles or fire-arrows which the English, contrary to all the rules

and customs of war, threw on board. The *Comte de Provence* was the first that suffered : all her sails and mizenmast took fire, and the flames spread to the quarter-deck, so that the whole ship would have been consumed, had not the captain of the *Duc de Bourgogne* shot in between the *Comte de Provence* and the English vessel, which continued firing broadsides, after expending all her combustibles. It was with the utmost difficulty the captain of the *Comte de Provence* extinguished the fire on board his ship. The same thing happened to the *Zodiaque*, with this difference, that the fire having gained the powder-room, she was on the point of blowing up, but was saved by the diligence of the officers. The French fleet retired, and anchored before Pondicherry on the following day. We were not again attacked. The number of French killed was 251 ; of wounded, 602.

From a set of heroics contributed to the Oxford volume by the Regius Professor of Greek himself, in the grand old tongue of which he was the official guardian in the university, I made no extract, as no use was made therein of the local names with which I was immediately concerned. I noted, however, that the professor did not accentuate his Greek ; and that he bore a name which some years back was imagined to have a sound somewhat unclassical, even in English ; but which, by association, now possesses a fine ring. The signature attached to the exercise alluded to was "S. Dickens," with the Academic suffixes of "S.T.P., ex Æde Christi, Ling. Græcæ Professor Regius."

Among the poetical offerings at the tomb of the deceased King, and before the throne of his youthful successor, there were several in English also, duly preserved and splendidly printed in the volume which has been engaging our attention. A few specimens of these are now given, containing either the name of Canada or allusions to localities with which Canadians are familiar.

The first will be from a set of very good Spenserian stanzas, by "the Right Honorable the Earl of Donegal, M.A., of Trinity College." The Genius of the Western World is represented as appearing to Columbus during his first adventurous voyage. Among other coming events, she reveals to him the conquest by the second George of the region which she represents, his sudden decease, and the fact that a young King would succeed him, and carry on triumphantly the work begun. She broaches by anticipation the Monro doctrine, but in the interest of Great Britain. She exhibits no prescience of the diminution which the Empire was destined speedily to suffer. The Genius speaks :

“Lo! then whate’er old bards, in mystic lore,
 Of regions blest, Hesperian coasts, have told,
 In me shall be revealed. From shore to shore,
 From Pole to Pole, one Empire I behold!
 From Albion’s cliffs a mighty King shall send
 Secure dominion: mid the brave career,
 Howe’er to death his honour’d eld descend
 A youthful prince shall seize his massy spear,
 Shall rise his grandsire’s conquering race to run,
 To rule, to bless the realms the hoary Warrior won.”

W. H. Reynell, scholar of New College, contributed a copy of verses in the style and form of “Gray’s Elegy.” He poetically styles Canada, or New France, “Laurentia.” In “royal towers,” there is probably an especial allusion to Montreal and Louisbourg; also, it may be, to Quebec, and to the important forts, which had been captured from the French, of Beauséjour, Niagara, Frontenac, Ticonderoga, Crown Point and Isle Royal. After alluding to the military intervention of Great Britain on the continent of Europe, he proceeds:

“Nor yet for you, Germania, favour’d land,
 Alone her heroes fight, her blessings fall;
 Another clime demands her fostering hand,
 Clozy commands: who hears not glory’s call?

Happy Laurentia, to thy farthest shore,
 Lavish of life, a chosen band she led;
 And to those royal towers her standard bore,
 Whence fell Oppression, Gallic tyrant, fled.”

In Wright’s *Caricature History of the Georges*, a portion of a satirical picture, of the year 1754, is given, in which the British lion is represented as plucking feathers from the tail of a Gallic cock; the feathers under the lion’s paw being severally inscribed with the names of the French forts in North America, “Beau Séjour,” “Fort St. John,” “Crown Point,” “Ohio,” “Quebec,” &c.

S. Bradbury, commoner of Wadham, adopted, in his exercise, the ordinary English epic measure. He expressly employs the epithet “Canadian.” All the successes of the British arms during the late reign are attributed to the King himself. Thus he speaks:

“Witness, thou sun, whose vivid beams are shed
 On every clime, how wide his conquests spread,
 Or on the Atlantic, or Pacific main,
 Or Libya, or the bleak Canadian plain.”

Henry Theodore Broadhead, gentleman commoner of Trinity College, wrote in blank verse. He employs the epithet "Canadian." With him "Laurentia" denotes the river St. Lawrence. Ontario and Erie figure in his composition. He anticipates the re-establishment of peace, and the gratitude of the world to George III. He even conceives the existence, at a future day, of an "Oxford" on "the Atlantic shores," nay, a "fane to science sacred" on "Ontario's meads," "where nature revels most;" a devoted University, where, "a thousand ages hence," professors, graduates and undergraduates would be, like himself and his compeers in their day, chanting the glories of one "born of Brunswick's line." We shall observe, however, that Mr. Broadhead had not as yet been put in possession of accurate information as to the fauna and flora of the surroundings of his expected seat of learning. He sings of "Canadian bards" reclining beneath "the plantane or the citron grove," and of the "hunter youth" of the land feasting on "the boar"—the boar, it is presumed, taken in the chase.

" ——— What realms remote
 Shall bless his potent influence, when the fiend,
 Jusatiate War, with carnage gorged, shall drop
 The blunted spear, reluctant, at his word
 And gracious call! The tawny tribes that watch
 The lion's footsteps, in the sultry sands
 Of Afric printed; the furr'd swains that pine
 Near Hudson's frozen straits, in games uncouth,
 Around their midnight fires, shall meet to praise
 His name rever'd, who joins to distant Thames
 Laurentia's thundering waves. In numbers wild,
 Wild above rule or art, Canadian bards,
 Beneath the plantane stretch'd or citron grove,
 Shall carol George's acts: the hunter youth
 Shall listening stop in full career, and leave
 The boar untasted. The true hero scorns
 The warrior's meaner fame, exults to spread
 Concord and harmony, and social life
 Guard and refine. The time may come when Peace,
 Diffusing wide her blessings, on thy banks,
 Romantic Erie, or Ontario's meads,
 Where Nature revels most, may build a fane
 To science sacred; snatch the murderous knife
 From the grim savage, tame his stubborn heart
 With arts and manners mild, and gently bind
 In true Religion's golden band, the States
 Of lawless, hapless wanderers. There may rise

Another Oxford, on the Atlantic shores
 Still fond, a thousand ages hence, to chaunt
 Some future hero born of Brunswick's line."

The establishment of universities on this northern continent early entered into the schemes of philanthropists. Harvard University was founded in 1636, and Yale in 1700. Bishop Berkeley's name is associated with a chivalrous effort of the kind in the reign of George II. But his institution was to be set up in Bermuda, or "the Summer Islands," for the benefit of "the youth of our English plantations." Swift, in a letter to Lord Carteret, Lord Lieutenant of Ireland, in 1724, introduces Berkeley and his scheme in the following humorous style: "He (Berkeley) is an absolute philosopher with regard to money, titles and power, and for three years past hath been struck with a notion of founding a university at Bermuda, by a charter from the Crown. * * He shewed me a little tract, which he designs to publish, and there your Excellency will see his whole scheme for a life academic-philosophic of a college founded for Indian scholars and missionaries, where he most exorbitantly proposeth a whole hundred a-year for himself, forty pounds for a fellow, and ten for a student. His heart will break if his deanery be not taken from him, and left at your Excellency's disposal. * * Therefore do I humbly entreat your Excellency," Swift continues, "either to use such persuasions as will keep one of the first men for learning and virtue quiet at home, or assist him by your credit to compass his romantic design, which, however, is very noble and generous, and directly proper for a great person of your excellent education to encourage." Berkeley's famous lines, written in prospect of the speedy establishment of his college, partake of the exalted ideas indulged in by the Oxford versifier:

"There shall be sung another golden age,
 The rise of empire and of arts,
 The good and great inspiring epic rage,
 The wisest heads and noblest hearts.
 Not such as Europe breeds in her decay;
 Such as she bred when fresh and young,
 When heavenly flame did animate her clay,
 By future poets shall be sung."

The establishment of a university formed, it will be remembered, a part of Governor Simcoe's scheme for the organization of his new province of Upper Canada. To account for the epithet "romantic," applied to Lake Erie, we must have recourse to the early French

writers on America. La Hontan, in his *Memoires de l'Amérique Septentrionale*, unaccountably says of that sheet of water: "C'est assurément le plus beau qui soit sur la terre." (ii. 20.) Charlevoix, as he journeys along its northern coast, writes more calmly; but even he employs such language as the following: "In every place where I landed, I was enchanted with the beauty and the variety of the landscape, bounded by the finest forest in the world." (ii. 2.) It is interesting to know that it was Charlevoix's account of this region that induced the distinguished pioneer of Canadian civilization, Col. Talbot, to form his settlement there. See "Life of Colonel Talbot," by Mr. Ermatinger, of St. Thomas, page 13; also Mrs. Jameson's "Winter Studies and Summer Rambles," ii. 11.

We come next to an extract, in vigorous blank verse, like the last, from a piece contributed by "Thomas Leigh, M.A., Magd. Coll." He makes Britannia herself bemoan the sudden death of the King. She says:

"——— What now avails
That in the embattled field upon my spear
Perch'd Victory, whilst o'er the subject main
My conquering fleets have spread their canvas wings
From Ganges to the river on whose banks
The scalping Indian, nursed in Murder's arms,
Quaff'd the ensanguined stream, which erst (ere Wolfe's
And Amherst's heaven-assisted swords forbade)
With British blood flowed purple to the vast
Laurentine Gulf."

The Amherst here coupled with Wolfe is Major-General Jeffrey Amherst, to whom Montreal was surrendered, September 8th, 1760. He was afterwards Lord Amherst. We have in the December number of the *London Magazine*, 1760, a "Martial Song" on the Taking of Montreal, with music: the whole "presented to His Royal Highness the Prince of Wales." Amherst is its hero. In a list of new publications, given in the March number of the same volume of the *London Magazine*, an ode, entitled "Canadia," is mentioned; price 1s.; published by Dodsley: also "Quebeck," a Poetical Essay; price 1s. 6d.

In the blank verse of J. Fortescue, B.D., Fellow of Exeter College, we have some very strong expressions of regard for the late King. Posterity, it was predicted, would kiss the greensward once trod by him, at Kensington. The metaphor of the setting and rising sun is once more employed. Pitt is adroitly introduced; Canada is named, and

its conquest by Britain is patriotically declared to be a rescue from "Gallic slavery." Our extract thus proceeds :

"No more thy walks, O Kensington, shall see
A presence more august; nor shall thy plants
Which grew beneath his fostering hand, perceive
A kindlier influence. 'Here he stood'—
'Here walk'd'—shall late posterity remark,
And reverentially kiss the sacred ground,—
'Planning with thee, O Pitt, successful schemes,
Determining the fate of kingdoms; while
Thy realms, O Canada, that too long groan'd
The Gallic slavery beneath, restored
To smiling freedom, own his gentle sway.
Him as another sun the western world
Revered declining, anxious for his fate,
Till Thou, another orb, as heavenly bright,
With every art and early virtue graced,
The loss repairing, lead th' auspicious Hours.'"

Canada again is expressly named in the poem of "the Right Hon. the Earl of Abingdon, of Magdalen College." He adopts the Pindaric style, and arranges his matter in a series of strophes and antistrophes. In a stanza relating to the triumphs of the reign of George II. in different quarters of the globe, he excitedly exclaims :

"Hark! hark! the feather-cinctured Muse that roves
O'er Canada's high-trophied shore,
Calls to the sable nymph that dwells
Amid the thunder-echoing cells
Where Senegal's rough waters roar,—
Calls to the Muse sublime that swells
Her voice in Asia's spicy groves,
And oft her glowing bosom laves
In the rich Ganges' sparkling waves,
To chaunt the triumphs that have crown'd
The second George's arms;
To chaunt the blessings they have found
In British virtue, thro' the world renown'd,
And British freedom's unresisted charms."

That the same ideas should occur to our versifiers was, under the circumstances, inevitable. We have several times already heard what "Thomas Foley, Gentleman Commoner of Magdalen," says in his address to the shade of the departed King. The author was probably youthful. The excerpt is given for the sake of the name of Canada occurring therein :

"George, thy giant race is run,
 Unclouded sets the British sun;
 Glory marks the parting rays,
 The vast Atlantic spreads its blaze
 From vanquish'd Canada to India's main;
 Mighty Lord, on mortal sight
 Beams no more thy glorious light;
 No more shall empire's sacred toils,
 Asian triumphs, naval spoils,
 America's extended reign,
 No more shall win thee from the realms of day;
 Unfettered springs the soul, and spurns the abode of clay."

As a curiosity, the opening of Shute Barrington's expression of Academic sorrow was selected. Canadians, proud as they are of their British descent, are nevertheless apt to forget the eponymous hero of their race. They may refresh their memories by a perusal of Shute Barrington's address to the "Genius of Britain." He thus begins:

"Genius of Britain! who with ancient Brute,
 Didst visit first this goodly soil, here fix
 Thy glad abode, with more than Argus' watch
 To guard its welfare: say, for well thou know'st,
 When in thy people's sorrow hast thou felt
 Thy deepest wound? When mourn'd thy heaviest loss?"

It was not, he proceeds to explain, when Edward the Third, ever victorious over France, expired; nor when Elizabeth died; nor when William the Third departed this life; but when the late illustrious George deceased. As to Brute, the chronicles affirm that he was great-grandson of Æneas; and that in the year of the world 2855, he came to England from Troy, accompanied by certain Grecian philosophers; that they settled first at Greeklade (Cricklade), in Wiltshire, and thence removed to a place called Ryd-y-chen, a name, "denotans," says Antony à Wood, in his *Historia et Antiquitates Universitatis Oxoniensis*, p. 10, "vadam-boûm, id est, Oxonium, apud Britannos." At Totness, in Devonshire, I was shown, not long since, the "Britstone," which still marks the spot where Brute is said to have landed in Britain. The tide-water of the beautiful river Dart must have pushed farther inland in 2855 than it does at present. The tradition indicates that here, at a very primitive period, traders from the Mediterranean exchanged commodities with the inhabitants of the Forest of Dartmoor and the surrounding region. The whole signature of the writer of the verses

which a specimen has just been given, is as follows: "The Hon. Shute Barrington, M.A., Brother to the Lord Viscount Barrington, one of His Majesty's Chaplains in Ordinary, and Fellow of Merton College." He was afterwards a famous prince-bishop of Durham, and an early friend and patron of the late Bishop Phillpotts of Exeter.

Sir Gerard Napier, Bart., of Trinity College, furnishes some blank verse. Our extract was made for the sake of the adulatory reference to Pitt, who is represented as having begun to form, while yet a student at Oxford, plans "fatal to Gallia's visionary hopes." The elder Pitt had been a member of Trinity College, in that university. He himself, while there, had perpetrated Latin verse on the occasion of a royal death—that of George I. "Allen" is a river in Dorsetshire, which falls into the Stour near Blandford. We gather from Sir Gerard's words that certain members of the University had been honored with a request to write on the twofold occasion which Oxford in its loyalty desired to commemorate. He exhibits an affectionate appreciation of Oxford as a place of beauty, and as congenial to the pursuits of science. He thus speaks:

"This humble strain, near Allen's silver tide,
That winds with vocal lapse its easy way
To Blandford's vale, from Rhedycina's view
Estrang'd, yet mixing with the letter'd tribe,
Mean suitor, I indite; nor of her call
Unmindful, nor of that well-favour'd spot,
Where late I traced the scientific page;
Whose spacious walks and winding alleys green,
With bleeded foliage sweetly interchang'd,
Prompted to woo the solitary muse,
And calm with noontide breeze intemperate heat.
Blest haunt! where once, in speculative search,
Industrious Pitt indulg'd the lonely step,
And formed, deep-musing, the commercial plan,
Fatal to Gallia's visionary hopes:
Who now his counsel sage with patriot zeal
Dispenses, and unrivalled still attracts
His Sovereign's favour, and his country's love."

The popularity of Pitt, at the time of the composition of these verses, was immense. It was the intention of the Corporation of London, that the bridge over the Thames, afterwards known as Black Friars, should bear the name of Pitt. The following is a translation of the inscription engraved on the plate deposited in the foundation-

stone of this bridge, on the 31st of October, 1760: "That there might remain to posterity a monument of this City's affection to the Man who, by the strength of his genius, the steadiness of his mind, and a certain kind of happy contagion of his probity and spirit (under the Divine favour and fortunate auspices of George II.), recovered, augmented and secured the British Empire in Asia, Africa and America, and restored the ancient reputation and influence of this country amongst the nations of Europe, the citizens of London have unanimously voted this bridge to be inscribed with the name of WILLIAM PITT."

In a contemporary account of a royal visit to the city, in the year of the coronation, we have the following description of the reception given to Pitt by the crowd in the streets: "What was most remarkable," the writer says (*An. Reg.* 1761, *Chron.* 237), "were the prodigious acclamations and tokens of affection shown by the populace to Mr. Pitt, who came in his chariot, accompanied by Earl Temple. At every stop, the mob clung about every part of the vehicle, hung upon the wheels, hugged his footmen, and even kissed his horses. There was a universal huzza; and the gentlemen at the windows and in the balconies waved their hats, and the ladies their handkerchiefs. The same, I am informed, was done all the way he passed along."

From the contribution of R. Heber, M.A., of Brase-nose College, father of the well-known Bishop of Calcutta, and of the famous *helluo librorum*, Richard Heber, two lines were selected, on account of the familiar sound of one of them—

"The brightest jewel in the British crown."

With us, I believe, this phrase is chiefly held to describe a colony of Great Britain, and Canada *par excellence*; but in the text where it is found, its application is to something quite different. It there appears as an apposition to an honorable prerogative enjoyed by the Sovereigns of England:

"To reign in freeborn hearts is true renown,
The brightest jewel in the British crown."

One more brief extract and we have done. There is again no reference by name to Canada or this continent therein, but it helps to illustrate the general contents of the volume which has been engaging our attention; and is a specimen of a kind of production insipid enough, as it seems to us, but which was once in high repute not only in the

University of Oxford, but throughout England. The exercise of "the Right Hon. Lord Charles Grenville Montagu, second son of his Grace the Duke of Manchester, of Christ Church" (so runs the signature at its close), is a Pastoral, after the manner of one of the eclogues of Virgil. There is in the composition a curious mixture of the ancient and partially modern; of the classic and the English of the time of Chaucer.

Two shepherds discourse: one of them dismally laments the recent death of him that was, as he speaks, "hight of shepherds all, the King." This old shepherd King is styled Tityrus. The successor to the pastoral monarch is then alluded to. One Damœtas, Colin, the speaker, says, has pointed him out to him—a youth, as he describes him,

" ——— of peerless praise
And modest mein, that ever generous mind betrays."

Damœtas himself, the shepherd observes, is one "deeply skilled in wise foresight, and much of all admired for learned fame." The lines to which I confine myself are the address of Damœtas to Colin, on showing him the King:

"Colin, quoth he, thilk lovely Lad goes yon,
Master is now of all this forest wide,
(S' that great Tityrus his life hath done)
And well shall keep: ne hence with sturdy stride
Shall ferring wolf our nightly folds annoy,
Ne subtle fox, what time the lambs for dam 'gin cry."

Possibly this piece, with its antique, homely English, may have been relished as much as any in the volume by the young King, who in after years was popularly known as "Farmer George." "Thilk lovely lad goes yon" recalls the copper-plate frontispiece of the *London Magazine* for the year 1760, which represents the following scene, as explained to the reader in the periodical itself: "Britannia mourning over an urn, on which is the profile of his late Majesty. Justice and Religion are consoling her, by showing the person of our present most gracious Sovereign, accompanied by Liberty and Concord: PROVIDENCE is placing the British diadem on his head; Mercury, the god of Commerce, with the Cornucopia at his feet, denoting the present flourishing state of our Trade. The obelisk in the back-ground may serve to commemorate the death of his late Majesty." All these symbolical objects are depicted with great spirit and grace: the young King is represented as a smiling stripling.

George III. does not appear to have possessed the poetic sense very strongly. He expressed his regret that Milton had not written *Paradise Lost* in prose. In the spirit of complaisance, a "gentleman of Oxford" accordingly provided a version of the work in the form suggested by the royal taste. Occasionally a volume is to be met with in the old booksellers' stalls, bearing the following title, "Milton's *Paradise Lost*, State of Innocence and Fall of Man; rendered into Prose; with historical, philosophical and explanatory Notes, from the French of Raymond de St. Maur, by a Gentleman of Oxford." This is the work. It is in octavo shape, and was printed at Aberdeen, in 1770.

A poem on the death of George II., by R. Warton, the Professor of Poetry, and the respectable author of the *History of English Poetry*, is preserved in the "Elegant Extracts." From its contents, it appears to have been one of a number of contributions from Oxford. I am not sure that it was not the opening piece in the Bodleian folio. Warton indulges in the customary adulation of Pitt, and prays him to accept the volume as an appropriate offering from Oxford. "Lo! this her genuine love!" he says; and, writing from Trinity College, of which Society he was a fellow, he intimates that the gift will probably be all the more agreeable, as that was *his* college also—the college likewise, he takes occasion to say, where the great Lord Somers, the famous Chancellor and statesman of King William's day, had studied; and where Harrington wrote his *Oceana*, a work, like the *New Atlantis* of Plato and the *Utopia* of More, descriptive of a transcendental human community. Thus he concludes, expressing the opinion that now, by the aid of Pitt, and under the auspices of the new King, the speculations of Harrington, on the subject of a perfect Commonwealth, are realized :

"Lo! this her genuine love!—Nor thou refuse
 This humble present of no partial muse,
 From that calm bower which nurs'd thy youth
 In the pure precepts of Athenian truth:
 Where first the form of British Liberty
 Beam'd in full radiance on thy musing eye;
 That form, whose mien sublime, with equal awe,
 In the same shade unblemish'd Some's saw:
 Where once (for well she lov'd the friendly grove
 Where every classic Grace had learn'd to rove)
 Her whispers wak'd sage Harrington to feign
 The blessings of her visionary reign;

That reign which now, no more an empty theme,
Adorns Philosophy's ideal dream,
But crowns at last, beneath a George's smile,
In full reality this favour'd Isle."

Here my notes from the Bodleian folio end. We can gather from what has been presented, that which we gather also from the contemporary literature of the day, of every description, that in 1759, '60, '61-'64, Canada was occupying a very large space in the public mind of England. The public imagination pictured to itself, after its own fashion, a conquest of immense importance to the empire, and of immense extent; failing to master, nevertheless, after all, as events have proved, and still continue to prove, the true character and actual magnitude of the prize which had been won. Should England at a future time be stirred to put forth her strength for the retention, by force of arms, of this great region, it will be the tradition of the exultation of her people over the acquisition in 1759 that will move her to do so, more than the desire to hold possession of a domain unproductive of national advantage to herself directly—entailing, on the contrary, on herself several embarrasments. Let the national pride be touched by a reawakening of the memories of the close of the second George's reign, and the decision of England would be promptly expressed in the memorable language of good William the Fourth, when the Maine boundary question was in agitation,—“Canada must neither be lost nor given away!”

We may be sure that Cambridge was not behind Oxford in its formal expressions of academic grief and joy on the demise of the crown in 1760. Cambridge was always held to be, in an especial degree, Hanoverian and Whiggish. Sir William Browne's famous epigram will be remembered, on the Donation of Books by George I. to Cambridge, at the moment when, as it happened, a regiment of cavalry was being despatched to Oxford, in 1751:

“The King to Oxford sent a troop of horse,
For Tories own no argument but force;
With equal care to Cambridge books he sent,
For Whigs allow no force but argument.”

This, it will be remembered, was in reply to Dr. Trapp's witticism on the same occasion, in the Oxford interest, which ran very irritatingly as follows:

The King observing with judicious eyes,
The state of both his Universities,

To one he sent a regiment; for why?
 That learned body wanted loyalty.
 To th' other he sent books, as well discerning
 How much that loyal body wanted learning."

At the time of my last visit to the Public Library at Cambridge, my attention had not been turned to the point dwelt on in this paper. During the few hours that I was enabled to spend in that vast labyrinth of books, unsurpassed by the Bodleian itself in its air of venerableness and in the richness of its treasures, I was engaged in obtaining momentary glimpses of a *Cicero de Officiis*, printed by Faust in 1466; a manuscript of the Bible, in English, of the year 1430; the Catholicon, printed in 1460, by Guttenberg; a copy of Coverdale's Bible, and a multitude of Caxtons. Otherwise, a volume of contemporary academic exercises of the date of 1760, fellow to that accidentally stumbled on at Oxford, might readily have been found. The shapes, style and flavour of the pieces would, without doubt, have resembled those of the samples that have been supplied to the reader with sufficient abundance from the "*Pietas Oxoniensis*." I find evidence of the existence of the Cambridge volume, in an epigram to be read among those in the "*Elegant Extracts*." For the sake of a piquant antithesis, an epigrammatist will, as all the world knows, say almost anything. The assertion of this writer, therefore, that the Cambridge productions on this occasion were inferior to the Oxford ones, both being bad, has not much weight. It is entitled "*The Friendly Contest*," and reads thus:

"While Cam and Isis their sad tribute bring
 Of rival grief, to weep their pious King,
 The bards of Isis half had been forgot,
 Had not the sons of Cam in pity wrote;
 From their learned brothers they took off the curse,
 And proved their verse not bad by writing worse."

It is certain that Cambridge erected a magnificent statue of George the Second, of life size, in marble. It stands to this day on a pedestal in the Senate-house, on the left side as the visitor passes up to the Chancellor's chair. The sculptor's name was Wilton. I have spoken of this statue before, on more than one public occasion. It represents the King, according to the taste of the age, in the dress or undress of a Roman emperor. He leans on a truncated column, round which obliquely passes a series of medals commemorative of military successes; and he encircles with his right arm a globe duly marked with meridian

lines, and showing the Western hemisphere, across a goodly portion of which is engraven, in characters of a considerable size, the word CANADA. From the moment, long ago, when I made the discovery of this inscription, while in jest brushing off, "*à la Niebuhr*," from the orb round which the arm of the King was thrown, some of the accumulated dust of years, this statue—which to persons in general is not especially attractive—became, to me, an object of peculiar interest; as, I think, it will also prove to any other Anglo-Canadian, who, when passing through Cambridge, may, for the sake of seeing his country's name in a situation so unique, step into the Senate-house and examine the statue which it contains of George II.

The Latin and Greek pieces, from which we have been giving extracts, have rendered the idea of Canada in classic guise, and in the midst of classic surroundings, familiar to us. It happened that, like *Stadacona*, *Hoehelaga*, *Cacona*, *Kamouraska*, *Muskoka*, and other now familiar names, Canada, in the lips of the first immigrants, underwent little or no change—none in the termination. In passing into Latin, it consequently required no manipulation to make it conform to the laws of that tongue. It became at once a feminine proper name of legitimate form, and admitted of "*declension*," like any other name of a country ending in *a*.

In French, strangely, Canada is a masculine noun. We shall remember that it used to be "*Bas Canada*," "*Haut Canada*." Had the word assumed, by some chance, a form resembling "*Acadie*," then it would have been feminine in French, on the analogy of the numerous feminine names of regions with that termination. And then in Latin (as in English), it would have been *Canadia*, as from *Acadie* has come the beautiful word *Acadia*; and from *Algérie*, *Algeria*. (We have seen that there was a poem published in 1760, entitled "*Canadia*.") But entering the French language unchanged from the aboriginal tongue, it remains masculine. We may suppose "*le pays*" to be understood before it; and that the full expression really is "the Canada country," as we say, "the Lake Superior country," "the Hudson's Bay country." The French poetic imagination must have suffered a certain degree of violence, when, as was recently the case, the "two Canadas" were impersonated on the seal of the United Province by two tall, comely females. By a rule of French grammar, to this day "*Quebec*" and "*Ontario*" are both of them of the male

sex. On a medal of Louis XIV. and elsewhere, the city of Quebec is "Kebeca.")

The most recent reappearance of "Canada" as a Latin word, is on the massive and beautiful medal by Wyon, struck to perpetuate the memory of the confederation of the British North American Provinces. CANADA INSTAURATA is thereon to be read—CANADA RE-FOUNDED. CANADA RESTORED to more than its pristine significance, to more than its original comprehensiveness. The Dominion of Canada, according to the intention of the statesmen of the mother country, is to extend from the Atlantic to the Pacific. The name had never before such a wide application as this. "New France," the old synonym for Canada, was understood by French statesmen of the reigns of Louis XIV. and Louis XV., to cover a very large area. But the geographers of those days had not yet the data for mapping out the continent with any minuteness much to the west and north of the head waters of the St. Lawrence. New France was accordingly, in their conceptions, bounded in those directions probably by the limits of the basin of that river. The name "Canada" has thus been destined to a wider and wider significance, in successive years. As a territorial appellation, it was at the outset, as we all know, a mistake on the part of the first voyagers up the St. Lawrence. The natives, coming out to the ships from different points along the river, would point to their wigwams on the shore, articulating the word "Kanata." The new comers, under the influence of the old-world notion that every region must of necessity have a distinct appellation, imagined that they heard in the frequently repeated vocable, the name of the country into the heart of which they were penetrating. It was a mistake; for we do not find that the aborigines, either here or any where else, were in the habit of forming local generalizations. They designated particular spots from some striking physical feature, or from some occurrence happening there. For areas they had, in their primitive condition, no name, in the European sense. Among the French, nevertheless, Canada became, in the manner just described, established as a regular territorial designation. The name attached itself also to the great river which had been their highway into the interior of the country. The Gulf had been named after St. Lawrence by Jacques Cartier, because he entered it on St. Lawrence's day; but the river itself was known by the supposed designation of a portion of the country through which it flowed. In the rule map accompanying my copy of the *Periegesis* of Dionysius, and

illustrating the additions of his continuator, the St. Lawrence is marked "Flumen Canada;" and in the Greek text we have, as we have heard, the stream of the "fair-flowing Canada" spoken of. In Hubert Jaillot's old map of America, of the date 1692, examined by me in 1867, in the Library at Lambeth, the St. Lawrence is called "Riviere du Canada." In this map the sea along the whole coast of the present United States is also styled "Mer du Canada."

Some of the old geographers undertook to teach that the country derived its name from the river, and so probably misled some of the writers in the Bodleian folio. Thus Gordon, in his "Geography Anatomized," a work of repute, in its 6th edition, in 1711, in a section entitled "Terra Canadensis," says the land is so called from the "River Canada," which divides it into two parts. The north part, he says, is called "Terra Canadensis Propria," and contains *Nova Britannia* and *Nova Francia*. The southern part contains Nova Scotia, New England, New York, New Jersey, Pennsylvania, Maryland, Virginia, Carolina. "Terra Canadensis Propria," Gordon continues, being the northmost of all the rest, is esteemed none of the best; but being so slenderly known as yet, he candidly says, we pass on to *Nova Britannia* and the rest. And again: Morden, author of a quarto Geography bearing the date of 1680, at page 366, teaches to the same effect. "Canada," he writes, "so called from the river Canada, which hath its fountains in the undiscovered parts of this tract; sometimes enlarging itself into greater lakes, and presently contracting into a narrow channel, with many great windings and falls, having embosomed almost all the rest of the rivers. After a known eastern course of near fifteen hundred miles, it empties itself into the great bay of St. Lawrence, over against the Isle of Assumption [Anticosti], being at the mouth 30 leagues in breadth, and 150 fathoms deep. On the north side whereof, the French (following the track of Cabot) made a further discovery of these said northern parts, by the name of *Nova Francia*."

It is true that many countries and regions on this continent were named from rivers by the European immigrants, as Ohio, Arkansas, Delaware, Iowa, Tennessee; but not Canada. Morden's expression, when he speaks of the river Canada "enlarging itself into greater lakes," reminds one of Wordsworth's allusion to the St. Lawrence in the *Excursion*, where he speaks of

"—— that Northern stream,
That spreads into successive seas."

In respect to the prosodiaical quantity of the penultimate syllable of "Canada," we may notice that the pseudo-Dionysius quoted above makes it long, contrary to modern usage. He says, as we shall remember

γαίην καλέουσι Κανάδην.

In the exercises of the Oxford versifiers, on the contrary, the quantity of that syllable is held to be short. In this connection it may be remarked that in the *Periplus* continued, and also in the pieces contained in the Bodleian folio, the first three syllables of "America" form always a dactyl, in accordance with the popular pronunciation of the word. Nevertheless, by the old prosodiaical rule, "Derivativa eandem ferè cum primitivis quantitatem sortiuntur," the *i* is by nature long, as always in the Teutonic syllable *rie* or *raie*. *America* is from *Americus*, the latinization of the first name of Amerigo Vespucci. And *Americus* was a softened form of *Albericus*, as the name appears in my own copy of Peter Martyr *De Rebus Oceanicis et Novo Orbe-Coloniæ* 1574, where the editor Gervinus Calenius says the "Divine Favour," "terras novas majoribus incognitas, regibus catholicis, ductu atque auspiciis cum aliorum, tum imprimis Christophori Coloni sive Columbi, et Alberici Vespucci, patefecit."

One more observation relating to Canada in Latin guise must be subjoined. On the Confederation medal, bearing on its reverse the inscription *Canada Instaurata*, the Queen's head is seen veiled and crowned. Posterity will understand the artist's symbolism, and with more tenderness than some contemporaries manifested, will recall the touching devotedness of Victoria to the memory of the husband of her youth. The artist, in designing this interesting and grand head of the Queen, had doubtless in mind one of the medals of Livia, the Empress of Augustus, long "the mirror of Roman mothers," as the Historian of the Romans under the Empire speaks (v. 165). There are three rather well-known medals of this Empress existing. On one of them she is represented simply as Empress, with the common legend *Salus Augusto*. On the second she is supposed to personify *Justitia*, Justice. On the third she is represented as *Pietas*. On this last the head is encircled with a tiara, and is veiled. This was struck by Drusus, her grandson, during his second consulship, as inscribed on the medal itself (DRVSVS. CÆSAR. TI. AVGVSTI. F. TR. POT. ITER.), and represents Livia as the faithful widow of Augustus. It is curious to find in Tacitus (An. iii. 34) the record of an express quotation by

Drusus at this particular period, of the example of Livia as formerly a devoted wife. "Quoties," he says, in a speech deprecating the threatened prohibition of public officers taking their wives with them into the provinces, "quoties divum Augustum in Occidentem atque Orientem meavisse, comite Livia?"

The legend, "*Juventus et Patrius Vigor*," to be read on the Confederation medal, is from the magnificent ode of Horace, usually entitled the "Praises of Drusus"—the praises of the uncle, namely, of the Drusus who struck the medal in honor of Livia. The Drusi were a family in which bravery seemed to be hereditary. This is the burden of the ode. It was—the poet reminds the Roman people—one of this family that helped, as consul, to overthrow Hasdrubal at the Metaurus, B. C. 207, the event that brought about the final retirement of Hannibal from Italy.

Whoever it was that selected the legend for the medal, he has adroitly given a hint therein of the modern policy of Great Britain in relation to the colonies as they become populous and strong. They may be timidly anxious still to keep under her wing; but when full-fledged, they must be taught to undertake for themselves. *Juventus et patrius vigor*, as the words stand in "The Praises of Drusus," are the qualities or instincts moving a now mature young eagle, at the very instant of his quitting the nest, to provide bravely for himself, however unwonted before was such an occupation. The young soldier, Drusus, step-son of Augustus, has no sooner quitted the home where he had been reared and trained, than, by a splendid victory, won amidst the defiles and fastnesses of the Tyrolean Alps, he lays the whole empire under an enduring obligation. He is consequently compared by the poet to the only just fledged but spirited young eaglet—

"Whom native vigor and the rush
Of youth have spurr'd to quit the nest,
And skies of blue in springtide's flush,
Entice aloft to breast
The gales he fear'd before his lordly plumes were drest,—
Now swooping, eager for his prey,
Spreads havoc through the flutter'd fold,—
Straight, fired by love of food and fray,
In grapple fierce and bold
The struggling dragons rends even in their rocky hold."

The application is obvious. This famous fourth ode of the fourth book of the Odes was previously associated with Canadian history.

The inscription on the seal of the former Province of Lower Canada was from it—

“ Ab ipso
Ducit opes animumque ferro.”

A part of it also is the Alcaic stanza familiar to recipients of prizes at Upper Canada College, from the time of its foundation :

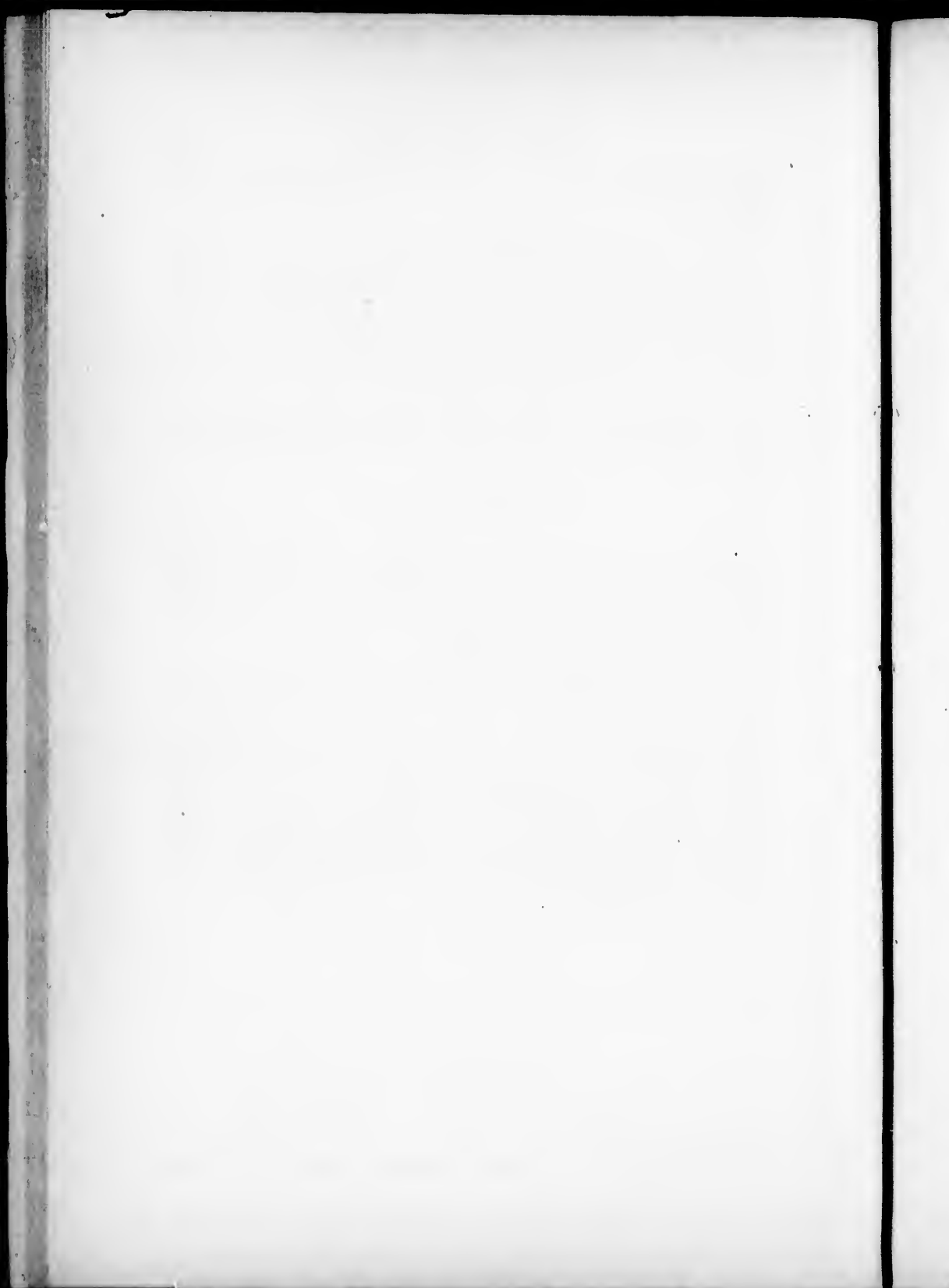
“ Doctrina sed vim promovet insitam,
Rectique cultus pectora roboranti,
Uterque defecere mores
Dedecorant bene nata culpæ.”

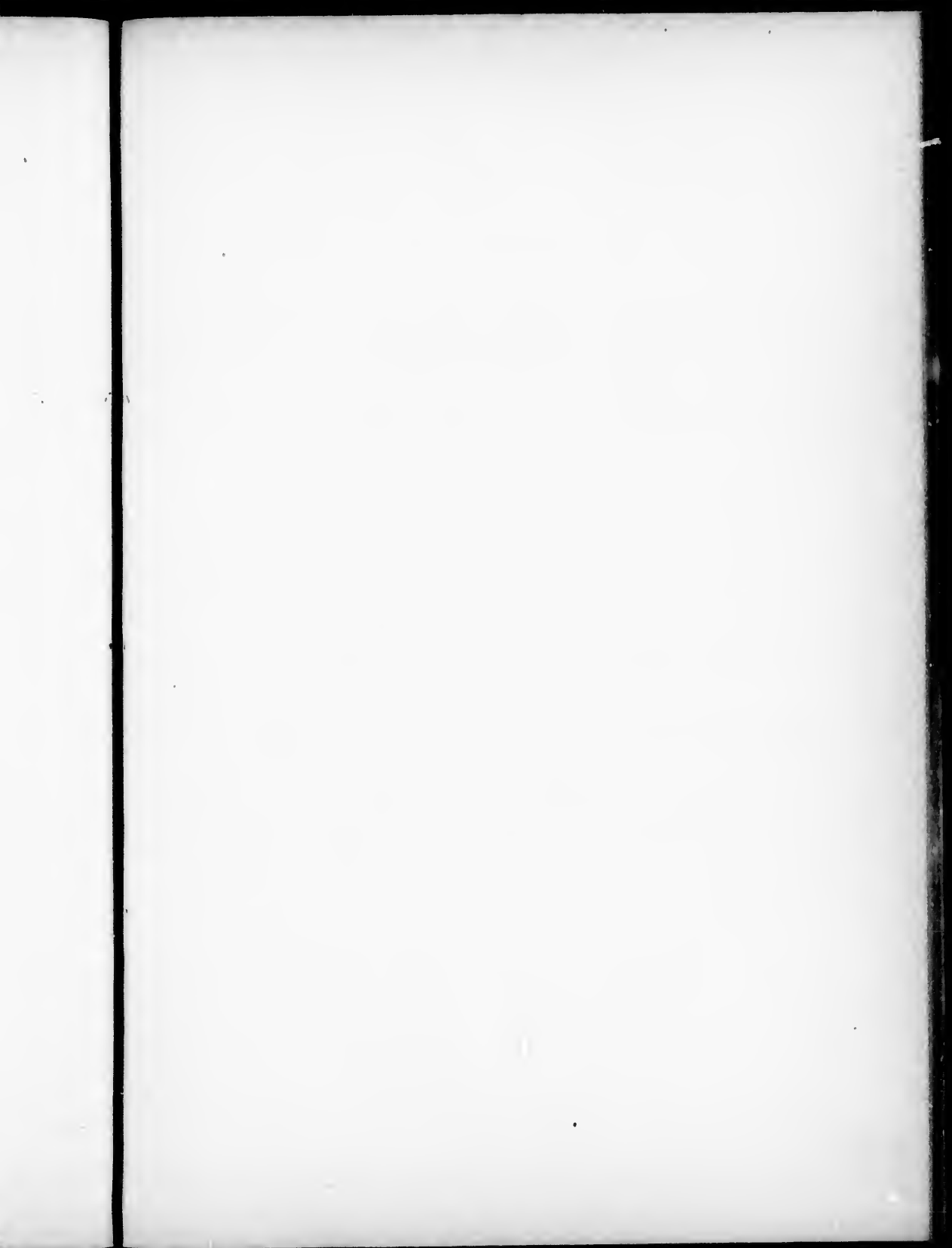
The inscription on the seal of the Province of Upper Canada was also from Horace :

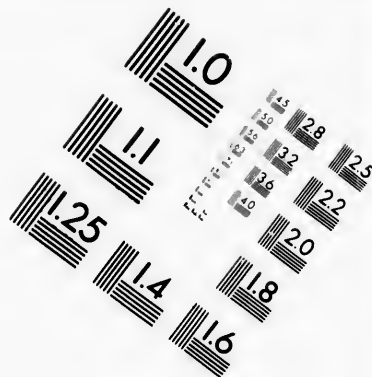
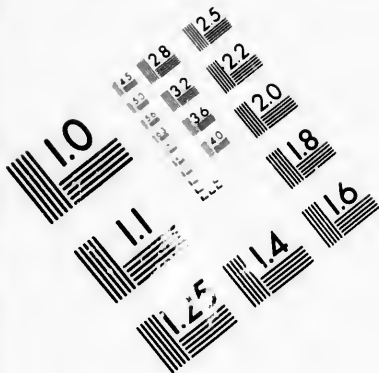
“ Imperi
Porrecta Majestas * * *
Custode rerum Cesare.”

But this was from the fourteenth ode of the fourth book. Formerly Virgil was held to be a source of mystic oracular responses ; but with colonial ministers Horace has evidently been the favorite for such purposes. One of them (Lord Lytton) has even given the world a translation of the odes and epodes of Horace.

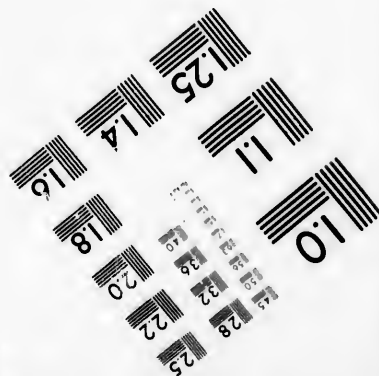
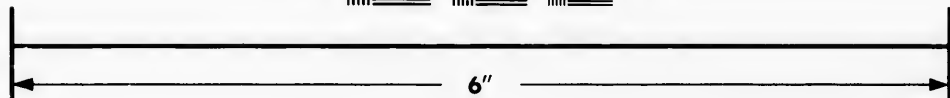
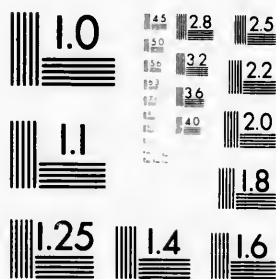
The seal of the province of Quebec before the division of the country into Upper and Lower Canada may be seen figured on the title page of “The Laws of Lower Canada,” printed at Quebec, by J. Neilson, in 1793. Its motto, “*Externe gaudent agnoscere metæ.*” (gleaned from Statius, however, in this instance: *Vide* Silva V. 2, 26,) seems to indicate the supposed pleasure with which the new monarch was welcomed after the conquest. A king, crowned and robed, stands before a map unrolled, and points with his sceptre towards the St. Lawrence. The legend round the outer edge of the seal is “*Sigillum Provincie Nostræ Quebecensis in America.*”







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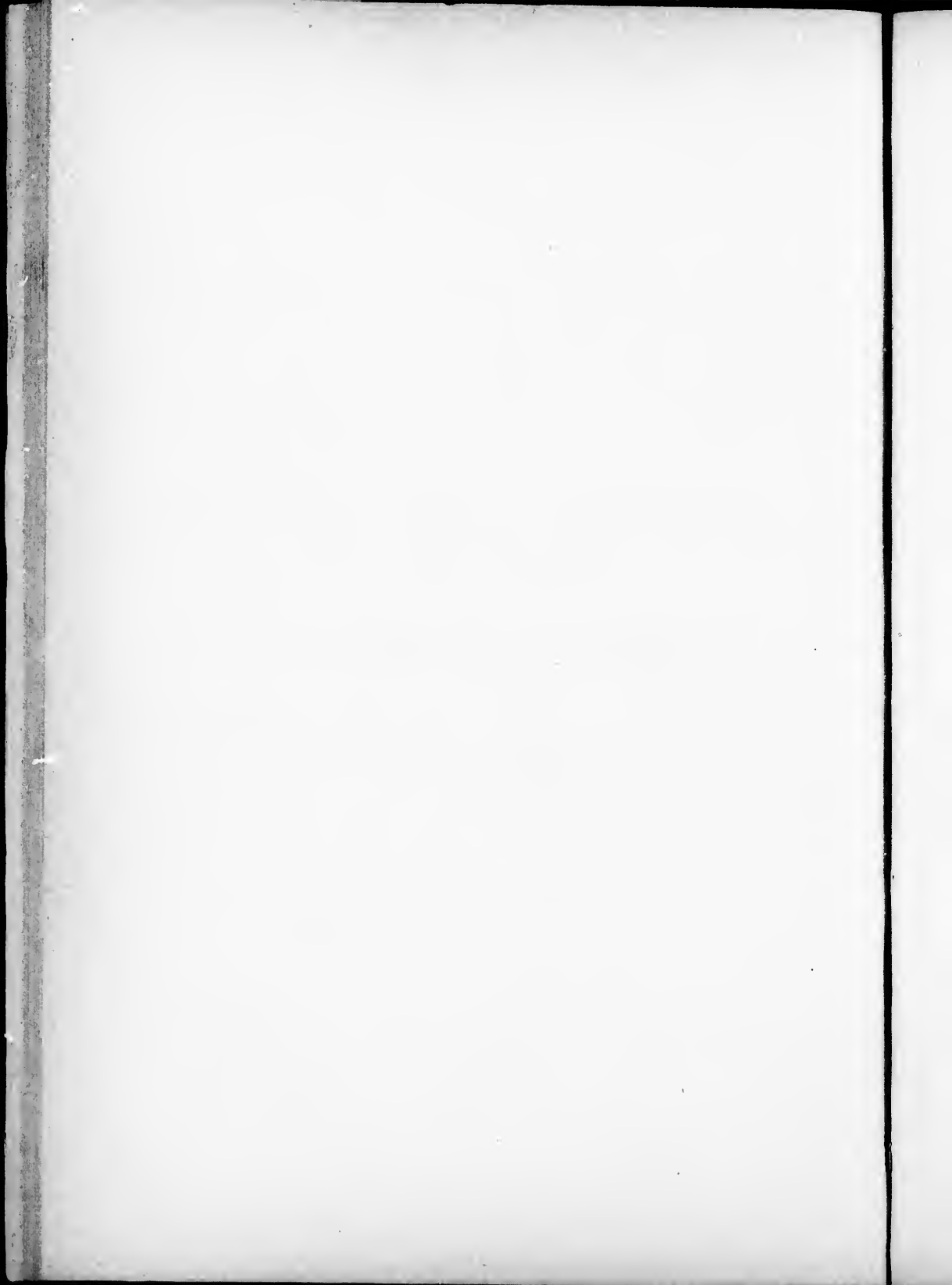
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ON MUSEUMS

AND

OTHER CLASSIFIED COLLECTIONS, TEMPORARY OR PERMANENT,
AS INSTRUMENTS OF EDUCATION IN NATURAL SCIENCE.

BY HENRY SCADDING, D. D.



[From the "Canadian Journal."]

4237

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BY HENRY SCADDING, D.D.

*Read before the Canadian Institute, January 13th, 1871, as the President's Address for the
Session 1870-71.*

So many persons had the advantage of examining for themselves the Great Exhibition at Paris in 1867, and such full accounts and profuse illustrations of its contents and surroundings were everywhere to be seen, that it seemed for a long while very much like an impertinence whenever any one proceeded to offer, in any formal way, additional observations on the subject.

It was, I remember, some vague feeling of this kind that induced me to refrain from committing to paper and reading to the Institute, during its session of 1867-8, an abstract of a variety of memoranda made in the Exhibition, and some of the thoughts which could not but be stirred within one by a spectacle so marvellous as that Exhibition undoubtedly was: it seemed foolish to imagine that there was any point in relation to a scene so palpable and accessible to every one, that had not already been well and sufficiently remarked upon.

A considerable interval, however, has now elapsed; and the events of the intervening time have, in the general mind, thrust back the occurrences of 1867 into comparative oblivion. Moreover, some of the most recent of those events have created the probability that such another very perfect international gathering will not again be witnessed for some years to come.

It may consequently be an act less out of place, and of less presumptuous seeming at the present instant, than in some way it appeared to be in 1867, for any one who imagines he has anything to say on the subject, to indulge for a few moments audibly in his recollections of, or deductions from, a display which was so unique, and the witnessing of which could not but form an era in his experience.

I have therefore ventured on this occasion—no other easy subject readily suggesting itself—to offer to the Institute, after all, some of the casual and, as I fear even now it will be deemed, rather unimportant, annotations and ideas, which I did not think it worth while to occupy their time with in 1867–8.

One desire which I found myself haunted with, on returning home fresh from a brief—too brief—inspection of the marvellously diversified, but beautifully classified contents of the Paris Exhibition, was to impress upon all with whom I held any communication, and especially on young Canadians about to travel, the practical, self-educating *use* to which they might put their visits to Great Britain and the continent of Europe, where access is so easy to grand and extraordinary assemblages of objects, industrial, scientific and artistic, either temporary, like the successive international expositions, or permanent but constantly augmenting, like the national museums to be found in capital cities and university towns.

For the most part, I fear, such collections are approached by the tourist, from Canada as from elsewhere, in a light and trivial spirit—are gazed at simply as displays of so many singular, or beautiful, or very useful objects.

But the doctrine which I longed to impress, and which I of course at the same time knew to be neither novel nor abstruse, was, that in the mind of every one about to enjoy the advantage of access to a great classified collection of objects anywhere, there should be a pre-arranged scheme of examination; a certain intention; a definite aim and object: there should be, if practicable, some especial subject of study, or a particular point in some especial subject of real interest to the observer, on which additions to his store of knowledge were sincerely desired. Then, at once, the great museum or other large classified assemblage of objects—although access to it could be had only for a few days, or even for a few hours—ceases to be a mere show or plaything, and is transformed into a gallery of illustration—a delightful and precious instrument of self-education; a means of mental expansion, intellectual

enrichment, and positive increase of personal competency, in whatever sphere of duty the observer may be acting.

And the subject which, amongst a host of others, I thought might conveniently have a large amount of light thrown on it by such extensive collections as those to be met with at the present day in Great Britain and on the continent of Europe, was Natural Science, in some one or other, or all, of its divisions, of Mechanical Philosophy, Chemistry and Physiology.

Natural Science is a subject which is now more or less attended to in all our schools, I believe; but of course only its most elementary principles are expounded there; and the appliances for illustration are, of necessity, circumscribed and meagre.

A few days, or even hours, judiciously spent in some such collection as that which was to be seen in the Universal Exhibition at Paris, by a youth familiarized with and interested in the elementary principles of Natural Science, might be productive to him of results of life-long importance. Not only, in a general way, would his mental view be likely to be widened, but his profession or career might be happily decided by an extra impulse there given to a taste, tendency or talent; and a hint, or idea, caught from things and processes then for the first time seen, might lead in practice afterwards to fame and riches, and to the increase of a country's resources.

With the hope that even a rapid *sketch* of that collection may, here and there, contribute slightly to like positive results, I now proceed with my proposed annotations, purposing to add afterwards a brief notice of the Museum at Oxford, and of one or two other kindred establishments.

The Champ de Mars in Paris, the plot of ground on which the Exhibition of 1867 took place, is an area of 103½ acres. The whole of this space was required for the purpose, and fifty acres more in the island of Billancourt, a few miles down the Seine. In Billancourt the agricultural objects were to be seen, and experiments in scientific agriculture were performed. Here competitive experiments with ploughs and other instruments worked by steam were carried on, exhibiting the comparative effects of animal and machine labour, and showing the possibility of the application of mechanical force to cultivation even on a small scale. Here were machines for drill-sowing and reaping in operation. Grass was cut, turned over and raked, and made up into heaps, by machinery. Here was a miniature dairy-farm, on which

economical processes for the preparation of food for cattle were going on; and the manufacture of butter, cheese, oil, cider and *piquette*, a kind of sour wine made from unripe grapes, and much drunk by the peasantry of France. Modes of preparing different manures were shewn. The basket-maker, the cooper, the wooden-shoe maker, the farrier, the blacksmith, were all plying their respective trades, aided by the most ingenious mechanical contrivances.

Incessant communication was maintained with the island of Billancourt by rail and steamboat.

Of the 103½ acres contained in the Champ de Mars, the Exhibition building itself, or Palace proper, covered 31½ acres (153,194 square yards). The space outside the Palace was styled the Park. An innumerable multitude of buildings were here to be seen in every variety of form—kiosks, pavilions, chalets, churches, chapels, bell-towers, school-houses, barracks, temples, palaces, huts, Tartar wigwams, theatres, stables, windmills, bath-houses, conservatories; with several real light-houses, one of them 220 feet in height, displaying at night the electrical light. The edifices just spoken of were scattered about most promiscuously, as it might seem; but each had its relation to one or other of the exhibiting nations, and each gave shelter to and conveniently displayed some special product or products of that nation, natural or artificial. Although at the first glance the paths leading to these buildings seemed labyrinthine enough, by the aid of a plan no great difficulty was found in threading one's way to any desired point.

Very conspicuous in the western portion of the Park, on the avenue leading towards the Military School, was one object which quickly fixed the eye, and which even in 1867 was regarded as ominous. This was a bronze equestrian statue of King William of Prussia, raised aloft on a high pedestal, of colossal dimensions, and crowned with laurel. Towering up to a height of twenty-five feet, it seemed to dominate the western portion of the Park. It was in jest likened at the time to the fatal Horse which found its way into the heart of Troy. It was little imagined that the comparison was destined to be so nearly exact as it has proved. Another ominous Prussian object, in another place, filling every beholder with awe, was the so-called Krupp gun, a cast-steel breech-loading cannon, weighing with its carriage 141,062 lbs. To enable this monster to reach Paris, the railway bridges in some places were strengthened. A multitude of other kindred implements of destruction accompanied it. Sorrow and shame, and indignation, could

not but be stirred by the reflection that such, after all, were the *ultima rationes* of European diplomacy. Rossini's hymn, too, composed for the occasion of the distribution of the awards at this Exhibition, and there rendered with orchestral accompaniments and appliances of the grandest description, wound up, ominously, as was observed at the time, with the tolling of bells and the booming of cannon.

But to proceed. The Palace itself, the Exhibition proper, was a structure of iron, having the appearance of being an ellipse in outline, but in reality it was a square, with semicircles attached to the north and south sides. Its circumference measured just a mile. The whole was only of one storey. Fatigue in visiting its parts was thus diminished. To examine cursorily the contents of the Palace, it was necessary to perform the circuit of it at least eight times. It was divided into zones or bands, concentric, so to speak; and these zones or bands were cut into sections by passages radiating from the middle area of the building. Each of these radiating passages had a distinguishing name. Associations unthought of in 1867 would now attach to some of the titles on the French side of the Palace, as, for example, Rue d'Alsace, Rue de Lorraine. The central area of the building was a beautiful ornamental garden-plot, with flowers, fountains, and an abundance of statuary in marble. Its dimensions were 460 by 180 feet. In the middle of the garden was a pavilion or temple, in which centred, of course, the apices of all the areas occupied by the several nations, bounded respectively by the radiating passages and segments of the elliptical circumference. The use to which this temple was put will be presently mentioned.

To one passing through the zones or bands, the objects exhibited appeared arranged according to the place of production of each; but to one passing up or down the radiating passages, the same objects appeared arranged according to the nature of each. This was an ingenious and very interesting contrivance.

Nine-tenths of the east half of the building was occupied by France, the remaining tenth by Belgium and the Netherlands.

The west half was occupied, largely, by England and her Colonies; by the States of North and South America; by Spain and her colonies; by Russia, Austria, North and South Germany; and, in slips, narrow as compared with the spaces occupied by the other nations, by Switzerland, Portugal, Greece, Denmark, Sweden, Norway, Italy, Rome,

the Danubian Principalities, Turkey, Egypt, China, Japan, Siam, Persia, Tunis and Morocco.

The place of Canada in the great industrial, scientific and artistic Cosmos was discoverable, but not immediately obvious. Australia, I remember, asserted itself much more decidedly, and showed greater individuality. And herein a fact is symbolized. Australia, as a great region of the Greater Britain, is much more accurately realized, I think, in the common mind of the mother-country, and of Europe perhaps, than is Canada. Canada lies in the shadow cast by the great pyramid thrown up, or being thrown up, on its southern side, and is but dimly seen. It is still, to a great extent, thought of, not as a vast region filled or filling with millions of English-speaking workers, emigrants from the British Islands, but as a French colony in the military occupation of Britain. Even at the Exhibition in Paris, prominent objects to be seen in the Canadian slip, as well as the names of several of the Canadian commissioners, served to perpetuate the impression in regard to Canada to which I have alluded.

But again to proceed: The temple or pavilion in the midst of the central garden contained specimens of the coins, weights and measures used in the countries enumerated, those of each country respectively being placed in the apex of the section occupied in the elliptical area by that country.

The first circuit of the Palace by the passage next to the central garden was made through what was entitled the Gallery of the History of Labour. This was a classified museum of the archæology of each country. A means of judging of the progress made in the successive centuries by each country, in industry and art, was thus afforded. To this collection the choicest and most curious objects were sent from the public repositories in each country; and it is supposed there had never before been presented at one view such an assemblage of the relics of past ages.

It will give an idea of this remarkable gallery if I set down the subdivisions in the French portion of it, an analogous classification being adopted, so far as was practicable in the space occupied by the other nations. French archæological objects were arranged under the heads of—Gaul before the use of metals; Independent Gaul; Gaul under the Romans; The Franks to the Coronation of Charlemagne (A.D. 800); The Carolingians, from the beginning of the 9th to the end of the 11th century; The Middle Ages, from the beginning of the 12th century to

Louis XI. inclusive ; The Renaissance from Charles VIII. to Henry IV. (1610) ; The Reigns of Louis XIII. and XIV. (1610 to 1715) ; The Reign of Louis XV. ; The Reign of Louis XVI. and the Revolution (1774 to 1800). In the parts of this gallery devoted to the early portion of the mediæval period, splendid manuscripts and illuminations constituted a striking feature. The identity of style observable in the illuminations of certain very ancient Persian or Arabian manuscripts here shown, and those which decorate the productions of the Greek and Latin monasteries, was very curious to notice.

In the Swiss portion of this gallery were to be seen innumerable relics of the famous primitive lake-villages, built on piles, which have recently been discovered, and which Arthur Helps has endeavored so pleasantly in his *Reulmah* to rehabilitate and people with a wise and understanding set of inhabitants. These remains were referred to ages of stone, bronze and iron. Pictures reproducing these ancient Swiss villages were also displayed.

The next circuit of the building to be made was through the Gallery of Fine Arts. Each circuit, of course, became larger as one advanced outward. This gallery was filled with paintings, drawings, sculptures in groups, single figures, busts and medallions ; drawings and models in architecture, engravings and lithographs. Vela's *Napoleon Mourant* was ever surrounded by a throng, watching the figure as though it were a flesh-and-blood reality. The *Columbus revealing America* of the same artist, a colossal group, was especially interesting to persons from the Canadian side of the Atlantic. *An Episode of the Deluge*, by Luccardi, obtained the highest prize in sculpture, with the Cross of the Legion of Honour added to it—a fine group, representing a father and mother and infant child, the waters just reaching them.—Whilst engaged in making memoranda on the spot of several special coins in a fine ancient collection in the Italian section, I noticed close at hand the quiet *hist!* of the police, indicating that one was being watched. The special coins pencilled down on this occasion, as not having been seen before, were, I find, a Livia as *Justitia*, a Livia as *Pietas*, a Manlia Scantilla, a Lucilla, a Paula, an Orbianna, and a Galeria Valeria ; with a Pupianus, a Balbinus, and a Romulus Augustulus.

Again we passed round through the building. Now it was through a gallery bearing over its entrances the inscription—The Materials of the Liberal Arts. These were found to be paper for printing purposes and all purposes ; letter-press and printed books ; book-binder's work ;

drawing materials; applications of drawing and modelling to the useful arts; photographs; musical instruments of all kinds; medical apparatus and surgical instruments of all kinds; things defined to be "instruments of precision, and material for teaching the sciences," that is, astronomical and land-surveying instruments, theodolites, &c., thermometers, barometers, hygrometers, maps geological and otherwise, and plans in relief. Especially noticeable among "printed books" were magnificent large-paper copies of Louis Napoleon's *Life of Cæsar*, a production likely to be classed hereafter among the curiosities of literature, its author and his position at the time of its composition being considered.

One always knew when he had completed the circuit of the building by finding himself again in the grand vestibule, a wide and noble passage leading straight from the principal entrance of the Palace to the central garden; a passage usually thronged with a mixed multitude, and itself supplied with objects of interest, as, for example, a succession of magnificent specimens of prize plate, won in England by French horses. At several points along the middle of this passage were circles of seats or divans. A vacant spot on one of these was often anxiously watched for in vain by the wearied investigator.

Proceeding again still onwards, we entered the next gallery. This was styled the Gallery of Furniture; in French briefly *Mobilier*. This term included an immense variety of things: furniture literally, of the most elaborate description; inlaid woodwork, picture frames, paintings on wood, tapestries, carpets, crystal, ornamental glass, window glass transparent and opaque, pottery, cutlery, silver and gold ware, works of art in bronze, silver and iron, watches, chronometers, clocks, heating and lighting apparatus, objects in morocco, brushes, products from woody fibre, &c. Among articles of furniture exhibited was "the cradle of the Prince Imperial." On coming suddenly upon this object, I remember thinking its display here a slight overtax on the public curiosity. A resplendent dinner set in silver gilt, the property of the Emperor, duly arranged on a long dining-table, was also exhibited.

The gallery into which we next passed had the inscription "Vêtement" over it—"Clothing." Here, in addition to articles of dress of all kinds and in every grade of magnificence, we find cotton, hemp and flax fabrics in infinite variety, silk tissues, combed and carded wool, lace, muslin, embroideries, artificial flowers, caps, hats of straw and all other customary material, head-dresses and shoes, precious stones,

enamels, engraved jewellery. Here also were portable fire-arms, travelling apparatus and toys. Life-size and life-like figures, carefully dressed in the costumes of different countries, and of various provinces of different countries, literally "from China to Peru," were set up in divers places within this gallery. The large groups of real precious stones of every name, and of jewel-sets in every variety of form, contributed, not only by numerous manufacturers, but by imperial, royal and other personages in different parts of Europe, a quite fairylandish in character. Here, for one thing, was to be seen the Sancy diamond, once the property of our James II., and sold by him to Louis XIV. for £25,000. In another place I remember a cluster of unwrought emeralds, shown as found in a Russian mine—a number of long, thick, six-sided crystals, of a pure green colour, bristling out irregularly from the sides of a great block of the whitish matrix in which they had been formed.

Another gallery was now to be examined. This was entitled the Gallery of Raw Materials; in French "*Matières Premières.*"

This, though the least showy, was possibly the most instructive of all the galleries to the student. Here the observant traveller, with a design of increasing his practical acquaintance with the products and applications of Natural Science, would have reaped a rich harvest. Here, if the visitor had the time, he could be deliberate, and be but slightly disturbed; for generally speaking the crowd was not great in this zone of the Palace. Here were collections and specimens of rocks, minerals and ores, ornamental stones, marble, serpentine, onyx, hard rocks, refractory substances, earths and clay, sulphur, rock salt, salt from salt springs, bitumen and petroleum, specimens of fuel in its natural state and carbonized, compressed coal, metals in a crude state pig-iron, iron, steel, cast steel, copper, lead, silver, zinc, alloys, products from the washing and refining precious metals, gold beating, electro-metallurgy, objects gilt, silvered or coated with copper or steel by galvanic process, products of the working of metals, rough castings, bells, wrought iron, iron for special purposes, sheet iron and tin plates, iron plates for casing ships, copper, lead and zinc sheets, manufactured metal, blacksmith's work, wheels, tires, unwelded pipes, chains, wire-drawing, needles, pins, wire work, and wire gauze, perforated sheet iron, hardware, ironmongery, edge tools, copper and tin ware, other metal manufactures. Such a detail as this of objects, spread over only a very small portion of the Gallery of *Matières Premières*, gives an idea

of the enormous multitude of matters and things displayed; in the midst of which nevertheless reigned the most perfect order, making examination and study quite possible. Without again being as specific, it will suffice to say, that after these products of mining and metallurgy just named, came products of the cultivation of forests and of the trades appertaining thereto. Then, the products of shooting, fishing, and of the gathering of fruits obtained without cultivation. Then, agricultural products (not used as food), easily preserved; which included among other textile materials, such as raw cotton and hemp, the cocoons of silk worms. Then came chemical and pharmaceutical products. Then specimens of the chemical processes for bleaching, dying, pointing and dressing. Then leather and skins, including gut work. The whole of the Russian department was redolent of Russia leather.

We reached now the sixth gallery, which was nearly a mile round and of extra dimensions. This was the Gallery of Machines, of apparatus and processes employed in the common arts.

All along its middle space was a slightly raised platform, on which appeared a forest of cast-iron with a plentiful undergrowth of the same material; mechanisms great and small applied to every human purpose, most of them busily in action. Here were railway apparatus, telegraph apparatus, civil engineering apparatus, architectural apparatus, navigation and life-boat apparatus.

I subjoin an extract from my memoranda:—

“I next undertake the outermost gallery, that of Machines. This is nearly a mile round: it ought to be journeyed through twice for even a cursory view of it, as there is a highway on each side of the central roped-off space in which for the most part the machines are placed, while there is a vast display also of objects round the whole of the sides of each of the passages opposite to the central enclosed space. This part of the building is about twice the height of the interior zones, to give room for machine-structures of considerable altitude when set up. The restless sound of innumerable machines at work is immediately to be heard; their movements also strike the eye; the smell of oil and oily steam salutes the nostrils, but only faintly; the furnaces, the *générateurs de vapeur*, are placed at intervals outside. Entering as before on the French side I notice a gigantic trophy of iron and steel bars ready to be converted into anything. I pass cannon, fire-engines, looms for all fabrics at work, steam-engines of an endless variety of construction, circular saws, brick-making machines, gigantic organs here and there pealing out grand music occasionally amidst the confused machine-babel—steam-pumps bringing in actual rivers of water, distilling apparatus, sugar-making apparatus, models of ships-of-war with their machinery of propulsion. In Prussia,

cannons—one monster weighing fifty tons; revolving cannon; ambulances; a triumphal arch of imitation marble. In England, locomotive engines; donkey engines; printing presses; electric printing presses; wood-cutting machines; carding machines for wool, cotton and flax; lanterns for lighthouses; coaches; hat-making, sugar-plum-making and sewing machines. Near one of the entrances to this gallery I noticed a gilded pyramid representing the gold produced from the mines of Victoria, in Australia, in fifteen years, viz., 1851–66; its base, 10 feet square; its height, 63 feet; its solid content, 2,081 cubic feet; value represented, one hundred and fifty millions sterling. In the Australian compartment was a model of a £10,000 nugget."

The outermost circle of all was the Gallery of Food and Drinks: *Aliments et Boissons*. This gallery was open to the Park all round the exterior wall of the Palace. A projecting verandah-roof extended out over the whole of it. Underneath, in addition to a scientific display behind glass of all sorts of substances in any way connected with the edible and the potable, there was a series of real restaurants, one after the fashion of one nation another after the fashion of another. These establishments were usually thronged, and the scenes presented in a promenade round the whole of the exterior of the Palace were those of a well-peopled Parisian boulevard.

Of the wonderful Park in the midst of which the Palace stood, I have already briefly spoken. I may add that a meandering stream, a cascade and a lake, all artificial, gave variety to its French portion. Also two immense aquaria are specially recalled, one of salt water, the other of fresh, underneath which the visitor might go and see a variety of strange fish sporting above his head as though he were at the bottom of the sea.

A magnificent velum or tapestry awning, green in colour and sprinkled over with golden bees, had a grand classic effect, stretched over the whole of the wide avenue leading from the entrance gate by the Seine up to the principal entrance to the Palace, sustained at regular distances by lofty poles bearing long pendant gonfalons.

Though the Palace with its innumerable satellite appurtenances quickly vanished like a vapour, records of its existence and system were made. The story of its beautiful exemplification of law and order in the midst of an unparalleled multiplicity remains; and that, as I have already hinted, may serve in instances here and there to assist a thoughtful youth to methods by means of which he may, if he will, divide and conquer the domain of human knowledge, and especially that province of it which is occupied by Natural Science and its practical applications.

The career of Napoleon III., the originator of the spectacle which rendered 1867 so memorable, will doubtless hereafter be employed, after the traditional fashion, to point a moral and adorn a tale. He will be one more conspicuous instance of the instability of human greatness. He will be paralleled perhaps in sentimental strain with Cræsus. Solon had said to Cræsus, when displaying to him his magnificence as King of Ionia, "No one while he lives is happy." When in the grasp of Cyrus, Cræsus recalled with groans this saying of Solon. The oracle had said to Cræsus, "Go up against Persia, and thou shalt destroy a great empire." He went up accordingly, but with the fate that has befallen Napoleon. With reason did he, when in durance, send to ask of Apollo if he were not ashamed of having encouraged him, as the destined destroyer of the empire of Cyrus, to begin a war with Persia, of which such were the first fruits; and with equal reason did Apollo reply, "When the God told him that if he attacked the Persians, he would destroy a mighty empire, he ought, if he had been wise, to have sent again and inquired which empire was meant, that of Cyrus or his own." Again, *mutatis mutandis*, the words of Cræsus to Cyrus might be addressed by Napoleon to William of Prussia, "What I did, O King, was to thy advantage, and to my own loss. If there be blame, it rests with the God of the Greeks, who encouraged me to begin the war. No one is so foolish as to prefer to peace war, in which instead of sons burying their fathers, fathers bury their sons. But the gods willed it so." And this convenient shifting off from human shoulders of the burden of responsibility would probably be accepted with complacency by the Prussian King.

The words, however, of Napoleon III., which in connexion with the Exposition of 1867, I was purposing to quote, when this digression was induced, were these:—"The Exhibition of 1867," he said, in the really noble address which accompanied the delivery by himself of the medals to the successful exhibitors, "will, I hope, inaugurate a new era of harmony and progress. Assured that Providence blesses the efforts of all those who, like ourselves, wish to do good, I believe in the final triumph of the great principles of morale and justice, which, by satisfying all legitimate aspirations, can alone consolidate thrones, elevate the people, and ennoble humanity."

These words, heard now amid the dreadful echoes which every hour reach us from what was beautiful and comparatively prosperous France, have a strange and hollow sound. They may, in spite of appearance,

yet prove true, although the issue may be brought about otherwise, than as the speaker imagined. The most acute of men are often at fault in their foresight. When the "Emperor of the French" pronounced these noble words, he was surrounded by a group such as may possibly be never seen assembled together again. On his right hand sat the Sultan himself, Abdul-Azziz-Khan; there sat also the heir apparent of England, the heir apparent of the Netherlands, his own son, the heir apparent of France, the Prince of Saxony, Prince Teck, the Duke of Cambridge, the Duc d' Aosta. On his left were to be seen the heir apparent of Prussia, the heir apparent of Italy, Prince Hermann of Saxony, Prince Napoleon, the Duke of Leuchtenberg, Mohammed-Mourat-Effendi, Abdul-Mamid. Behind him and the Empress were arranged, besides a number of Princesses and Duchesses, the eldest son of the Sultan, the brother of the (so-called) Tycoon of Japan, Prince Lucien Murat, Prince Joachim Murat, Prince Achille Murat, Prince Napoleon Charles Bonaparte, with the great officers of imperial France and the suites of the foreign Princes.

All of this assemblage, with thousands of others present, applauded the exalted ideas of Louis Napoleon at the moment doubtless with sincerity; and all anticipated possibly as little as the speaker himself the bewildering collapse which was about so swiftly to ensue.

Nevertheless no thoughtful person familiar with the history of man in the past can doubt of the progress of man in the future. That progress will no doubt still be beset with impediments, as usual; but its rate may, in the age which is close at hand, be accelerated.

Unparalleled disasters have fallen upon Europe. *Quidquid delirant reges, plectuntur Achivi*, has proved true again, and this time on a scale more gigantic than ever. On a scale more gigantic than ever have the many been made to suffer by the few. The rivalry, the ambition, the caprice of rulers have brought lamentations, and mourning, and woe into every household of the ruled. Will not the very enormity of the desolations created hasten the day when nations, peoples and languages will effectually secure themselves against an evil so dire? Through the reaction which is sure to ensue on the termination of the existing most lamentable condition of things, is it not reasonable to hope that peace and happiness, truth and justice, will more rapidly and widely prevail among men in the immediate future, than they have done in the past?

I now ask you to transport yourselves in imagination from the City of Paris to Oxford.

The Oxford Museum (the New Museum, as it is there called) is contained in a range of buildings 236 feet in length, of the style of the 13th century, and situated in a large airy park. The Canadian is at once struck by a certain resemblance which it bears to University College, Toronto. In the interior of its central part is a fine quadrangle, a perfect square, each of the sides 76 feet in length. This quadrangle is roofed over with glass. Around this square is a series of rooms, four of them fitted up for lectures, with flights of seats descending down to a table for the lecturer. One of the lecture-rooms is for chemistry, another is for experimental philosophy, another is for mineralogy and geology, and the fourth is for medicine. The other rooms are Professors' work-rooms, store-rooms, sitting-rooms, apparatus-rooms and laboratories; in the anatomical part of the building I observed a Macerating-room; to the chemical portion of the building there are attached balance-rooms. Almost detached outside, at one corner is the principal laboratory, a reproduction of the Abbot's Kitchen at Glastonbury. This almost separate building, circular, with conical roof, helps the general resemblance to the Toronto University building, although its position is towards the right and not towards the left. The circular laboratory at the Toronto University is, by the way, not a reproduction of the Abbot's Kitchen at Glastonbury; but, less appropriately, of the Round Church at Cambridge, commonly called St. Sepulchre's, built after the pattern of the Church of the Holy Sepulchre at Jerusalem. Round the whole of the interior quadrangle of the Museum at Oxford runs a corridor or arcade sustaining a gallery or upper corridor. Double rows of slender metal columns sustain the lofty glass roof. On the left as you enter are the anatomical and physiological collections; on the right the mineralogical collections. In the middle, on each side of the central passage, are zoological collections. Along the side opposite to the entrance are palæontological collections.

Round three sides of the upper corridor are also rooms as below: the whole of the front side is taken up with a library and reading room, the latter containing the more recent books, the scientific transactions and periodicals. On the left is a very spacious general lecture room; also an anatomical lecture room, with professor's and students' sitting-rooms. On the right is another lecture room, and rooms for an astronomy professor and a geometry professor. There is also up here an entomological museum with a curator's room.

The general contents of a great college of science, so to call it, like the building just briefly described, can be conceived, and I shall not enter into many particulars. It should be said, however, that the Oxford Museum contains the collections of the celebrated Professor Buckland, and is rich in its palæontological department. The extinct forms of life that have existed on the globe are here seen, so far as their remains have been found, in a connected series; specimens in abundance of the palæozoic, mesozoic and cænozoic fossils. Here are veritable plesiosaurs (not casts), veritable ichthyosaurs, megalosaurs, pterodactyles, deinotheria, elephants primogenii. There is also a very striking collection, as it seemed to me, of beautifully prepared skeletons (all properly articulated and set up in easy natural attitudes) of beasts, birds, reptiles and fish; the interior bony framework of each creature as marvellous to behold as its outward presentment when clothed with flesh and adorned with feathers, hair or scales.

There is one feature in the interior of the museum which possesses great interest. The series of pillars which support the lower and upper arcades subserve a scientific purpose. They are, all of them, geological specimens on a large scale systematically arranged. The shafts on the west side are respectively, grey granite of Aberdeen, red granite of Peterhead, porphyritic grey granite from Cornwall, green syenite from Leicestershire, pale-reddish granite from Argyleshire, red granite of Ross in Mull. On the north side the shafts are, Devonian limestone from Torquay, mountain limestone from Cork, mountain limestone from King's County, green serpentine from Galway, mountain limestone from Limerick, mountain limestone from Cork, Devonian limestone from St. Mary Church, and so on all round the lower quadrangle; and again all round the upper gallery, the shafts of the columns follow in order of geographical age and succession; in all 125 columns.

Moreover the elaborately carved capitals of these columns, together with a series of sixty corbels built into the walls, also elaborately carved, are made to illustrate systematically the vegetable kingdom. On them are sculptured, in such order as may assist the memory, and with such attention to their natural aspect as may satisfy the botanist as well as the artist, specimens of all the genera of plants and flowers. The capital of the column of porphyritic grey granite, for example, mentioned a moment ago, is formed of leaves of the date-palm; the two adjacent corbels of leaves of the fan-palm; the three together illustrate the palmaceæ. Again, the red granite column from Ross in Mull, and its

two accompanying corbels, present specimens of the Liliaceæ, viz., the yucca, the aloe and the liliun, tulipa and fritillaria. The capital of the mountain limestone column from Limerick, and the two neighbouring corbels, exhibit wheat, barley, oats, Indian corn, sugar cane (with sparrows thereon), rice and canary grass, with buntings and canaries and quails thereon; these to illustrate the gramineæ. The Filices are represented by the capital of Devonian limestone from St. Mary Church, and the adjoining corbels, which consist of ferns, the hart's tongue, *lastræa cristata*, *scolopendrium vulgare*, *blechnum boreale*, and the mallow. The capital of a column of black serpentine from the Lizard in Cornwall, and two corbels, are devoted to the Dioscoraceæ, being sculptured over with small-leaved bryony, black bryony, and elephant's foot.

Another feature in the architecture of the Museum is very interesting, and possibly peculiar to itself: the elaborate and very ornamental ironwork in the spandrels that branch out from the metal pillars sustaining the glass roof, is made artistically to represent the foliage of the following thirteen trees: *chamærops humilis*, *carica papaya*, *acer pseudo-platanus*, *tilia europæa*, *tussilago farfara*, *æsculus hippocastanum*, *cocos nucifera*, *musa paradisiaca*, *quercus robur*, *platycerium aleicorne*, *musa cavendishii*, *juglans regia*, *caryota urens*.

One more feature must be noticed, which, to myself at least, afforded infinite pleasure: all round the quadrangle, against the piers of the arcade, there were arranged full-length life-size figures of the following world-famed scientific worthies, finely conceived and exquisitely sculptured in white stone: Aristotle, Hippocrates, Euclid, Galileo, Bacon, Newton, Leibnitz, Harvey, Davy, Priestley, Watt, Linnæus.

Altogether, the Museum at Oxford was a very fascinating place. With its library, reading room, lecture rooms, appointed lecturers, varied apparatus, and studied ornamentation, it seemed more like an institution in Plato's Atlantis, or More's Utopia, than a thing of the present day. It was a beautiful realization of a true *Μουσῆιον*—of a home of the Muses; of those of the Nine, at all events, who preside over the departments of Natural Science and Medicine.

Since 1850, much encouragement has been offered at Oxford to the study of Natural Science. After the lapse of seventeen years, I expected, in 1867, to find the number of those who were applying themselves with enthusiasm to the subject to be large; but I was surprised to find it to be still comparatively small. The *vis inertiae* of

the old system, which practically excluded Natural Science, is very great; and although rewards are now offered in the University, as also of late too in most of the old endowed schools, for proficiency in the subject, the majority of those who preside over ancient educational institutions do not heartily recommend the subject to the attention of the youth under their charge. In 1861, out of 295 who took their B.A. degree, 45 had been students in the Natural Science school; of whom 13 only were classed, and 32 passed. In 1862, 335 were graduated; 41 of these were Natural Science students, 12 of whom were classed, and 29 passed. In 1863, 317 obtained B.A. degrees, 8 were classed in Natural Science, and 14 passed. In 1864, 281 graduated; of whom 10 were classed and 9 passed in Natural Science. In 1865, out of 276 B.A.'s, 12 were Natural Science students, of whom 10 were classed and 2 passed. In 1866 the numbers were: in *Literis Humanioribus*, 258; in *Scientiâ Naturali*, 8; of whom 7 were classed and 1 passed. In 1867, 295 graduated; 14 in Natural Science, of whom 9 were classed and 5 passed. Thus we see the number of those who have sought distinction in this department of study has been fluctuating and never large, considering the intrinsic interest and practical value of the subject, the opportunities and facilities offered, and the rewards to be obtained. Several of the Colleges have scholarships for the best candidates in Natural Science. Miss Burdett Coutts has, in recent times, founded so-called Geological scholarships, for which the examinations include Physiology, Chemistry and Experimental Physics. Every year a Travelling scholarship, worth £200, for three years, is obtainable, on what is called Dr. Radcliffe's Foundation, by the best candidate among those who have taken a first class in Natural Science, and who purpose entering the medical profession.

As to the qualifications of successful candidates in the school of Natural Science at Oxford, from passmen a general acquaintance with the principles of two of the three subjects of the course, viz., Mechanical Philosophy, Chemistry and Physiology, is required; and familiarity with a special subject in Mechanical Philosophy, as Hydrostatics, Pneumatics, Light, Heat, &c. From classmen a certain knowledge of all the three branches is required, to which must be added a more extensive acquaintance with one or other of the three, including a special subject in that branch for more minute examination. A classman, for example, may take up Physiology as his principal subject, and Osteology as the special subject included under that head. Of Mechanical Philosophy

and Chemistry, he would only be expected to have a good general knowledge. Under Mechanical Philosophy, it may be proper to add, are included Mechanics, Hydrostatics, Pneumatics, Acoustics, Light, Heat, Electricity and Magnetism. In Chemistry great stress is laid in the final examination on Analysis. A knowledge of some part of Organic Chemistry is required, as, *e.g.* the Alcohol series. When Mineralogy is offered as a subject, some special branch, such as the optical properties of crystals, must be studied. Classmen in Physiology are required to exhibit skill in dissection. Special instruction on this subject is given by a professor or lecturer in the University, styled Lee's Reader in Anatomy. The present occupant of this important lectureship is Mr. Barclay Thompson, a brilliant alumnus and graduate of the University of Toronto. Special subjects that are taken up for examination under the head of Physiology are, as has been already said, Osteology or Odontology; one of the functions, as circulation; the functions of any group of animals, as, *e.g.* fish or molluscs; the nerves; Ethnology also, Botany, Geology and Palæontology.

Another famous museum at Oxford is the Ashmolean, built in 1679. The portion of its contents really useful for scientific illustration has been removed to the new museum just now described. The remaining objects constitute simply a collection of mixed curiosities. In the basement of the Ashmolean are deposited the celebrated Arundel Marbles. The inscription over what was originally the principal entrance of the building is "Museum Ashmoleanum: Schola Naturalis Historiæ: Officina Chymica." The term "Naturalis Historia," as used by Elias Ashmole, included of course, what we now understand by Natural Science, just as the renowned Natural History, so-called, of Pliny is in fact a cyclopædia of the Natural Science of Pliny's age.

In the University of Cambridge since 1848 there have been, as at Oxford, instituted special examinations for honours in Natural Science. The system of study pursued previously at Cambridge involved the necessity of attention to many branches of Physics. The examination for honours in the Natural Science Tripos at Cambridge requires an acquaintance with the following subjects:—Human or Comparative Anatomy, Physiology, Chemistry, Mineralogy (excluding the Mathematical part of Crystallography), Botany and Geology. In a calendar that happens to be at hand I observe valuable papers set at the Natural Science Tripos Examinations by the Professors of Chemistry, Mineralogy, Botany, Anatomy and Geology, and the Regius Professor of Medi-

cine, viz., Profs. Cumming, Miller, Henslow, Clark, Bond, Sedgwick and Paget. I give one question from each of these papers. In the paper on Chemistry it is asked "If nitric acid is decomposed by voltaic electricity, in what direction are its elements separated?" In the paper on Mineralogy it is required to "Enumerate the systems of crystallization in which double refraction has been observed? Describe the situation of the optic axis or axes with respect to the figure of the crystal in the pyramidal, rhombohedral, prismatic and oblique systems?" In the paper on Botany the examinee is required to "Describe the diseases in wheat termed ear-cockle and ergot." In the paper on Comparative Anatomy it is asked "Have any of the ringed worms true joints?" In the paper on Physiology it is asked "What appears to be a principal office of the pancreatic fluid according to Bernard? By the selection of what species of mammal for his experiments was he enabled clearly to distinguish between the action of the bile and that of the pancreatic fluid during life?" In the paper on Geology it is asked "What evidence have we for a 'glacial period?' Assuming its existence as a fact in the history of the earth, how do we fix its geological date?" In the "general paper" we have the queries:—"How do we discover the mean density of the earth?" "What are the indications of its primeval fluidity?" "What are the present indications of an increasing internal temperature?" "State some of the modern theoretical investigations bearing upon the question of the actual internal fluidity of the earth, and the results derived from them."

The Fitz-William Museum at Cambridge is not peculiarly adapted to the necessities of the Natural Science student. It is a magnificent collection of sculptures, paintings and books. Institutions that help to the attainment of honours in the Natural Science Tripos at Cambridge are the Anatomical Museum, the Geological Museum, the Mineralogical Museum and the Botanical Garden.

It would be superfluous to attempt a sketch of the British Museum in London. In a collection so extensive and so scientifically arranged the devotee of any speciality in Natural Philosophy will of course find what will delight and instruct him. I will only add for the benefit of any who are interested in meteors and aerolites that here they may see and closely examine many hundred of these petty but eccentric and not unformidable members of our system. After contemplating thoughtfully the aspect, size and weight of several of these stray vagrants from the outer space, all of which must be well-authenticated

or they would not be deposited here, no one can fail to regard with increased curiosity the so-called shooting stars to be seen every night in the heavens, but especially the November and August showers; and no one can fail to feel in an intensified degree thankful that disaster to cities and men from the impact of such masses on the Earth is so rare.

In the north gallery of the Museum are between two and three hundred specimens of meteorites, classed as aerolites, siderolites and aerosiderites. The first are meteorites, containing from the most part various silicates, interspersed with isolated particles of nickeliferous native iron and meteoric pyrites. The second are meteorites, consisting of nickeliferous native iron in a more or less continuous or sponge-like state, cavities in which are charged with silicates. The third are masses of native iron, generally nickeliferous, and containing phosphides of nickel and iron, carbon and other substances. One found in Yorkshire weighs 45lbs. Soz.; one found in Tennessee weighs 60lbs.; one found in Oldenburg, in Germany, weighs 77lbs.; one found at Parnallee, in India, weighs 134lbs.; one found at Toluca, in Mexico, weighs 173lbs. Soz.; one found at Tucuman, in the Argentine Republic, South America, weighs 1,400lbs.; finally, one found at Cranbourne, Australia, weighs 8,200lbs.—The so-called Blacas collection, purchased by the British Government in 1866, for the sum of £43,000, consisting of antique gems, cameos, coins, Roman plate, bronzes, painted vases, frescoes, and defensive armour, may also here be examined. It has its name from the Royalist French Dukes of Blacas. The number of engraved gems, cameos and intaglios which it contains is about 800. It has also some fine specimens of ancient phaleræ or horse-ornaments—large silver plaques, with crescents appended.

Other scientific collections in London are the Museum of Economic Geology; the Royal Society Museum; the Museum of the Royal College of Surgeons; the Soane Museum; the India House Museum; the Linnæan Society Museum; the Horticultural Society Gardens; the South Kensington Museum; the Botanic Garden at Kew, where there is a grand palace of glass, 360 by 90, filled with palms. Here also is to be seen the gigantic lily, named the *Victoria Regia*. The wonderful Crystal Palace at Sydenham, with its surrounding domain can be put to scientific use in many ways by those who pay their visit with that intention. Some life-size models of the animals of the palæontological class, seen in the open air in their proper habitat, in the act of crawling up the green bank of a breezy lake give a vivid im-

pression of the shape and magnitude of those now extinct forms of life. The Palace at Sydenham is a perpetuation of the Universal Exhibition Building of 1871, only greatly extended and enlarged.

The felt utility of the great temporary assemblages of objects at international and universal exhibitions, as instruments of education, has been a stimulus to the improvement of museums, and has led to the establishment on a large scale of permanent exhibitions scientifically arranged.

Adjoining the Horticultural Gardens at Kensington there have just been erected magnificent permanent exhibition buildings, 550 feet in length; and close by them is to be seen the beautiful Rotunda or Colosseum, entitled the Royal Albert Hall of Arts and Sciences. It is elliptical in form, its axes being 219 and 185 feet. A beautiful external feature of the building is a band or frieze six feet six inches in length carried round its whole circuit, 794 feet, towards the top, crowded with groups emblematic of the arts and sciences and industries, executed partially in colours in terra-cotta. The subjects are agriculture, astronomy, geology, workers in wood, and stone, and iron, music, poetry, construction, sculpture, and applied mechanics.

This vast elliptical building, with a spherical roof of glass, has not yet been opened: it has been built by the commissioners of the Exhibition of 1851, out of a portion of the proceeds of that exhibition. It will assuredly be one of the most striking architectural objects in London, and will be one more of the scientific institutions containing collections, which the studious visitor from Canada will earnestly desire to examine.

Altogether it will be seen that at the present time there are very many appliances by means of which science in all its branches, especially natural science, can be thoroughly illustrated and made intelligible and interesting to every inquiring mind. If the communities of English-speaking countries do not steadily advance in their acquaintance with the facts and laws exhibited in Natural Science, it will be very surprising. Still no doubt patience will be required. Where the so-called masses have been for centuries neglected, as, for example, in Southern Britain, where, astounding to narrate, a comprehensive scheme for elementary popular education did not exist until last year, several decades must pass before the laws, the beneficent laws of Nature are known and consciously obeyed among the classes at the base of the social fabric. It will be a happy state of things when throughout a community

from its apex to its lowermost stratum each successive generation, by availing itself of the facilities conveniently placed within its reach, at an early moment possesses itself of the acquisitions of its predecessors, thus securing leisure to itself for new enquiries, having in view the extension of the domain of practical science.

The world stands amazed at the rapid progress made in civilization and material improvement by the colonies planted in Australia, New Zealand, British Columbia, Canada and the continent of America generally. That rapid progress is due to the fact that the colonists, settling in those regions, started from the point which the old communities from whence they issued had attained in science and civilization. They carried with them the results and experiences which had accumulated in the course of past human history. Had it been required of our colonists that they, like their remote fathers, should pass literally through a flint era, a bone era, a bronze era, an iron era, the continents of America and Australia, the islands of New Zealand, Van Dieman's Land, and a score more places that might be named, scattered over the surface of the globe, would not be presenting at this day the scenes which they now do present—scenes which, for evidences of human culture, industry, taste and art, begin to rival those which, a few years since, were supposed to be the special characteristics only of lands whose annals reach back centuries in the past.

Now, each successive generation of men should enjoy a privilege analogous to that which the colonists of Great Britain have enjoyed. Each generation should start on its career, consciously equipped with the practical science which has accrued up to the moment of its setting out.

And in a similar manner, should not each individual youth in a modern community start in his career with a like outfit? Ought not Education to mean this—the indoctrination of each successive crop of youth with at least the elementary principles of all contemporary ascertained human knowledge, with a view to practical purpose in subsequent life? Would not Education, if it signified this, and was this, be the means of saving a great number of human beings from a great deal of blind, aimless action, and from a great number of blunders and mistakes, and so be the means also of economising a great deal of the world's precious time? Should not each generation of our youth be as a colony swarming off from an old, well-constituted and wise state, carrying with it, in germ at least, the knowledge and experience of the

parent community, and starting from the point to which that had managed to attain? Especially in respect to the subjects to which in this address particular reference has been made—the subjects commonly embraced under the term Natural Science—should not an adequate indoctrination of the young be secured?

It is one of the chief distinctions of the era in which we live, that Nature has been, to an extraordinary extent, interpreted—not interpreted fully: work in that direction remains to be done in the generations that will succeed us—but interpreted in very many respects; and so interpreted as to make clear certain consequent duties on the part of man, as well as certain practical advantages to be enjoyed by man in virtue of an acquaintance with that interpretation.

It is discovered, and is universally confessed, that throughout Nature laws reign. These laws does not every sane man confess to be laws of God? It becomes then even a matter of religious obligation to inculcate a knowledge of those laws so far as is practicable and suitable in the education of the young, independently of expediency; independently of the efficiency, personal happiness and economy which accrue when a man's line of action is habitually in the line of those laws; and of the failure, personal misery and waste which are inevitable when his line of action is habitually athwart the line of those laws.

To come back again then to the particular thesis with which this address has been occupied in the main, the place and function of museums and other classified collections in a system of education, popular or abstruse, are clearly seen. The admirable order which objects, simple and complex, raw and wrought up, are therein made to take, even to the eye, impresses in a powerful manner the reign of law in Nature; and they enable the student of Nature, professional or amateur, to make, with immense convenience and great rapidity, personal examinations advantageous to his own enlightenment and advancement in knowledge and skill, which would otherwise be all but impossible for him to make.

I have offered the advice that our youth, who at school or college have received instruction in the first principles of Natural Science, should make a specific use of the great Collections which in so many quarters they will discover in their tour in Great Britain and on the continent of Europe. I have advised that a scheme or plan should be beforehand decided on, to be closely followed during the days or hours which they are able to devote to such collections.

Visits to Boston, Philadelphia and Washington might in like manner be utilized.

The Geological Museum at Montreal should be deliberately and minutely examined. Laval, at Quebec, also contains scientific treasures.

Our own University Museum at Toronto is of course familiar ground already to our young lovers of Natural Science. It will be found a good antepast to the feasts that await them on their visits to larger establishments. It presents some good studies in ornithology and entomology. I wish our own small Museum, connected with the Canadian Institute, were richer in objects, but it is not wholly to be despised. The formation of a "Provincial Museum" was one of the objects to be promoted by the establishment of the Canadian Institute. The first section of our constitution reads as follows:—"The Canadian Institute has been established by Royal Charter, for the purpose of promoting the Physical Sciences, for encouraging and advancing the Industrial Arts and Manufactures, &c., effecting the formation of a Provincial Museum, and for the purpose of facilitating the acquirement and the dissemination of knowledge connected with the surveying, engineering and architectural professions."

When an institution like the University of Toronto establishes a Scientific Museum on a good scale by the side of an humble collection like that which the Canadian Institute, with only limited resources, has been enabled to make, the latter necessarily becomes somewhat insignificant. Nevertheless there is a field which our Museum might occupy. It might be made a repository of Canadian archæological and historical objects. The collections in the Normal School buildings, Toronto, exist expressly for educational purposes, and repay a studious examination. Barnett's Museum, at the Falls of Niagara, is by no means a common-place repository of objects. Some very fine genuine Egyptian mummies may be seen there. Our annual Provincial Exhibitions might also be utilized by a student visiting them with definite intention and purpose.

Now, I desire it to be observed, that in all that I have thus far said, I have not supposed for a moment, that Natural Science is to be the sole subject-matter of instruction or study in a system of Education. I have only been insisting that in a system of Education adapted to modern men, Natural Science must have its due place.

I think morals and religion are legitimate developments of man's being, and are subject to Divine law. I believe therefore that these

ought to be included amongst the matters with which Education, somewhere or other in its programme, concerns itself. I think History and the wise and beautiful Thoughts of men in all ages should be subjects of study in a system of Education. Have we not a hint of this in the fact that the written Records which we accept as Holy Writ, as a Divine Revelation, consist of History—of Thoughts exalted, nay, inspired?

I do not dream that Language is to be abandoned in a system of education. That too is now seen to be a human development subject to natural law, *i.e.*, Divine law. It must continue therefore to be a study as it has been in times past, but now a more intelligent study than formerly, as being a positive science, far-reaching, wide-spreading. It will even possibly still hold its own as one of the chief instruments in the training of the very young, for is there not by a Divine arrangement a special aptitude in every infant mind for language? What is more marvellous than the mastery which a little child acquires over its native tongue or any tongue which it hears familiarly spoken?

The laws of mind too, being really laws, Divine laws, brought out into view by a comparison of human experiences, must continue to be taken up, in their elements, in every complete course of education.

But what we inculcate is this, that in addition to all these subjects, at the present time it is expedient, it is reasonable, it is devout, to assign a high place in schools to the knowledge which will help a youth from the very beginning of his career to a true view of the Earth on which he lives, of its constituent parts, of its relations as a member of the Universe. It is expedient, it is reasonable, it is devout, to assign a high place in education to the knowledge which from the beginning of his career will help a youth to soundness and suppleness of body and mind; which, throughout life, will render him, consciously, an interested and skilled worker in his place in the great Whole; and as such, a happy man, going on his way rejoicing, singing and making melody in his heart.

